

**BAPTIZEIN
BAPTIZO**

**THE TEXTUAL
MEANING of
THE WORD
IN ANCIENT GREEK
ATTIC GREEK
KOINE GREEK**

**BY
CONANT - 1868**

VOL 01

BAPTIZEIN.

THE

MEANING AND USE

OF

BAPTIZEIN

PHILOLOGICALLY AND HISTORICALLY INVESTIGATED,

FOR THE

AMERICAN BIBLE UNION.

BY T. J. CONANT, D.D.

NEW YORK:

AMERICAN BIBLE UNION, 32 GREAT JONES STREET.

LONDON: TRÜBNER & CO., 60 PATERNOSTER ROW.

1868.

BAPTIST

Entered, according to Act of Congress, in the year 1860, by
THE AMERICAN BIBLE UNION,
In the Clerk's Office of the District Court for the Southern District of New York.

BY T. J. CONANT, D.D.

NEW YORK:

THOMAS HOLMAN, PRINTER AND STEREOTYPES, NEW YORK.

TO THE READER.

THE question may be asked: Why, in a revision of the English New Testament, professedly designed to represent the latest results of critical learning in all respects, is one particular instance of change distinguished, by being made the subject of a separate treatise? To this I answer:

1. The meaning of the Greek word *BAPTIZEIN* has been so obscured, by the denominational controversies which have sprung up within the last two centuries, that nothing less than a complete historical exhibition of its use, both in pagan and christian Greek literature, would suffice to place the matter in a clear light.

2. In substituting the literal English meaning of this word for its Anglicized form, in a revision of the New Testament for popular use, the writer feels that a just deference to public opinion, as well as to christian feeling, requires that the reasons of this change should be fully set forth. It is believed, that the method adopted in the investigation will commend itself to the candid inquirer. By allowing the impartial witnesses of antiquity to speak directly to the reader, he is placed in a position to judge for himself of the writer's deduction from their testimony, which is recorded in the revised text.

3. The exhibition of the grounds for this change is required, moreover, by the action of large and influential organizations in England and America, which chiefly control the work of Bible translation in heathen tongues. By these societies the principle has been formally adopted, that the Greek word *BAPTIZEIN* shall be universally transferred, and not translated, in versions under their patronage; and so stringently is this rule enforced, that even in mission-fields wholly destitute of the word of God, versions confessedly of the highest merit, in all other respects, have been rejected because in this there was a deviation from the rule. The Bible Society, for which I have the honor to labor, has adopted as its fundamental principle, to be applied to all its versions whether for the home or the foreign field,

the faithful translation of every word capable of being expressed in the language of the version. This is, in the view of its managers and members, the only principle justly claiming to be catholic; and from its nature, it admits of no exception.

It seems proper, therefore, in presenting to the public a revised English version of the New Testament, in which this word is rendered into English, to show that the translation expresses its true and only import, and is not a sectarian rendering.

The entire argument is set before the English reader, in his own language; the authorities for the use of the Greek word being fully given, in translations made as literal as possible. These authorities are all contained in the portion of the page above the dividing line; and in this division of the page no foreign words are used. The translation of this word being indicated by small capitals (followed by the word itself in its Anglicized form), the English reader is as well able to judge of its meaning, from the connection, as the reader of the original Greek.

The examples of the common meaning and use of the word, in Sections I. and II., are from every period of Greek literature in which the word occurs. They include all that have been given by lexicographers,* and by those who have written professedly on this subject; and these, with the examples added from my own reading, exhaust the use of this word in Greek literature.

The quotations have been copied, in every instance, by myself or under my own eye, from the page, chapter, or section referred to. Special pains have been taken to make these references as definite and clear as possible, that any passage may easily be found; the author's name being given, the name of the treatise, and its divisions (if any are made), and the volume and page of the edition in most common use, or of the one accessible to me.

T. J. CONANT.

Brooklyn, N. Y., September, 1860.

* Basil. p. 256 (Steph. Thes.), "*Sympathizing with those immersed in the sea*" (*τοῖς ἐν τῇ θαλάττῃ βαπτιζομένοις συμπάσχοντες*) is not included among the examples, as the writer gives none except such as he has been able to verify, by reference to the passage and its connection.

CONTENTS.

The course of argument, in this treatise, may be seen at a glance in the following sketch of its plan.

	PAGE.
SECTION I. Usage of Greek writers; including the Church Fathers, when they do not speak of the Christian rite.	1-82
§ 1. In the literal, physical sense.	1-42
1. Absolutely, with the ingulfing element implied.	1-27
2. Construed with some case of the ingulfing element.	28-42
§ 2. In the tropical or figurative sense.	43-72
1. To plunge, to immerse (as in ingulfing floods) in calamities, etc.	43-67
2. To overwhelm (figuratively) with an intoxicating liquor, etc.	68-72
§ 3. Use in composition with a preposition.	73-82
SECTION II. Usage of the Greek Versions of the Old Testament. ...	83-86
SECTION III. Summary of lexical and grammatical uses.	87-96
1. Lexical use.	87-91
2. Grammatical construction.	91-96
SECTION IV. Application to the New Testament.	97-101
SECTION V. Usage of the Church Fathers.	102-133
1. Where they use the word of the Christian rite, or describe the rite in other words.	102-121
2. Where the rite (or what is implied in it) is variously applied for illustration or comparison.	122-133
SECTION VI. Requirements and practice of the Christian Church. ...	134-141
1. Of the Eastern, or Greek Church.	134, 135
2. Of the Western, or Latin Church.	136, 137
3. Of the Anglican Church.	138-141
SECTION VII. Usage of the Versions.	142-149
1. Of the old Latin versions.	142-144
2. Of the ancient Oriental versions.	144
3. Of the Teutonic versions.	144-146
4. Of modern versions for the learned.	146-149
SECTION VIII. Views of scholars of different communions.	150-157
SECTION IX. Obligation to translate the word.	158-163

MEANING AND USE

OF

BAPTIZEIN.

SECTION I.

Usage of Greek writers, including the Church Fathers, where they do not speak of the Christian rite.

GROUND-MEANING :

TO IMMERSE, IMMERGE, SUBMERGE, TO DIP, TO PLUNGE, TO IMBATHE, TO WHELM.

§ 1. *In the literal, physical sense.*

1. Absolutely, with the ingulfing element implied.

EXAMPLE 1.

Polybius, History, book I. ch. 51, 6.* In his account of the sea-fight at Drepanum, between the Romans and Carthaginians, describing the advantages of the latter in their choice of a position, and in the superior structure and more skillful management of their vessels, he says :

“For, if any were hard pressed by the enemy, they retreated safely, on account of their fast sailing, into the open space ; and

* Born 205 before Christ.

GREEK TEXT.

Polybii Hist. lib. I. c. 51, 6 (ed. Schweigh.).

Εἰ τε γὰρ πιέζουσιν οἱ τινες ὑπὸ τῶν πολεμίων, κατόπιον ἀνεχώρουν ἀσφαλῶς διὰ τὸ ταχυναυτεῖν εἰς τὸν ἀναπεπτα-

then with reversed course, now sailing round and now attacking in flank the more advanced of the pursuers, while turning and embarrassed on account of the weight of the ships and the unskillfulness of the crews, they made continued assaults and SUBMERGED (BAPTIZED) many of the vessels."

EXAMPLE 2.

The same Work, book VIII., ch. 8, 4. Describing the operations of the engines, which Archimedes constructed for the defense of Syracuse when besieged by the Romans, and with which he lifted the prows of the besieging vessels out of the water, so that they stood erect on the stern, and then let them fall, he says:

"Which being done, some of the vessels fell on their side, and some were overturned; but most of them, when the prow was let fall from on high, BEING SUBMERGED (BAPTIZED), became filled with sea-water and with confusion."

EXAMPLE 3.

Plutarch, Life of Marcellus, ch. XV.* Describing the same

* Born in the year 50 after Christ.

GREEK TEXT.

μένον τόπον· κᾶπειτ' ἐκ μεταβολῆς τοῖς προπίπτουσι τῶν διωκόντων, τοτὲ μὲν περιπλέοντες, τοτὲ δὲ πλάγιοι προσπίπτοντες στρεφομένοις καὶ δυσχρηστοῦσι διὰ τὸ βάρος τῶν πλοίων καὶ διὰ τὴν ἀπειρίαν τῶν πληρωμάτων, ἐμβολὰς τε συνεχεῖς ἐδίδοσαν, καὶ πολλὰ τῶν σκαφῶν ἐβάπτιζον.

Polybii Hist. lib. VIII. c. 8, 4 (ed. Schweigh.).

Οὐ γενομένου, τινὰ μὲν τῶν πλοίων πλάγια κατέπιπτε, τινὰ δὲ καὶ κατεστρέφετο· τὰ δὲ πλεῖστα τῆς πρώρας ἀφ' ὕψους ῥιφθείσης βαπτίζόμενα, πλήρη θαλάττης ἐγίγνετο καὶ ταραχῆς.

operations, he says (speaking of the arms of the engines projecting from the walls over the vessels):

"Some [of the vessels] thrusting down, under a weight firmly fixed above, they sunk into the deep; and others, with iron hands, or beaks like those of cranes, hauling up by the prow till they were erect on the stern, they SUBMERGED (BAPTIZED)."

EXAMPLE 4.

Aristotélē, concerning Wonderful Reports, 136.* Speaking of what the Phœnician colonists of Gadir (on the southern coast of Spain) were reported to have seen, when sailing beyond the Pillars of Hercules (westward of the strait of Gibraltar), he says:

"They say that the Phœnicians who inhabit the so-called Gadir, sailing four days outside of the Pillars of Hercules with an east-wind, come to certain desert places full of rushes and

* Born 384 before Christ.

GREEK TEXT.

Plutarchi Vit. Marcelli, XV (ed. Schäfer).

Τὰς μὲν ὑπὸ βρίθους στηρίζοντος ἄνωθεν ὠθοῦσαι κατέδυον εἰς βυθὸν, τὰς δὲ χερσὶ σιδηραῖς, ἥ στόμασιν εἰκασμένοις² γεράνων, ἀνασπῶσαι πρῶραθεν ὀρθὰς ἐπὶ πρύμναν ἐβάπτιζον.

Aristot. de mirabilibus Auscultat. 136 (ed. Bekker, Vol. VI. p. 136).

Λέγουσι τοὺς Φοίνικας τοὺς κατοικοῦντας τὰ Γάδειρα καλούμενα, ἔξω πλέοντας Ἡρακλείων στηλῶν ἀπηλιώτη ἀνέμῳ ἡμέρας τέτταρας, παραγίνεσθαι εἰς τινας τόπους

¹ Junge στηρίζοντος ἄνωθεν (Schäfer).

² Στόματα εἰκασμένα γεράνων sunt unci adsimilati rostris gruum. Herodotus III. 28, αἰετὸν εἰκασμένον. Bene Interpres, figura aquilæ; h. e. figura adsimilata aquilæ (Id.). Baehr, Herod. III. 28, figuram aquilæ s. figuram adsimilatam aquilæ, ut reddi vult Schaefer, etc.

sea-weed ; which, when it is ebb-tide, are not IMMERSED (BAPTIZED), but when it is flood-tide are overflowed."

EXAMPLE 5.

Eubulus,* (fragment of an ancient comedy, entitled *Nausicaa*) says, with comic extravagance, of one whose vessel is wrecked in a storm and a prey to the ingulfing floods :

"Who now the fourth day is IMMERSED (BAPTIZED),
leading the famished life of a miserable mullet."†

* A Greek writer of comedies, about 380 before Christ.

† Mullet : a fish, fabled to be always found empty, when caught.

EXAMPLE 6.

Polybius,* *History*, book XXXIV. c. 3, 7. In his description of the manner of taking the sword-fish (with an iron-headed spear, or harpoon), he says :

"And even if the spear falls into the sea, it is not lost ; for

* Born 205 before Christ.

GREEK TEXT.

ἐρήμους, θρύου καὶ φύκους πλήρεις, οὓς ὅταν μὲν ἄμπω
τις ἢ μη βαπτίζεσθαι, ὅταν δὲ πλημμύρα, κατακλύζεσθαι.

Eubuli Nausicaa (*Meineke, Fragm. Comic. Græc., Vol. III. p. 238*).

Ἄς νῦν τετάρτην ἡμέραν βαπτίζεται,
νῆστιν πονήρου κεστρέως τρίβων βίον.¹

Polybii Reliq. lib. XXXIV. c. 3, 7 (*ed. Schweigh. Vol. IV. p. 626*).

Κὴν ἐκπέσῃ δὲ εἰς τὴν θάλατταν τὸ δόρυ, οὐκ ἀπό-

¹ *Schweigh. Athen., Tom. III. p. 126.*

Qui nunc quantum in diem undis mergitur
jejunam miseri mugilis terens vitam.

Gesperum probavi, monentem (p. 562 init.) πονήρου scribendum esse παροξυτό-
νος, id est, ἀθλιον, ταλαιπώρου, miseri, ærumnosi (*Id. Tom. IX. p. 289*).

it is compacted of both oak and pine, so that when the oaken part is IMMERSED (BAPTIZED) by the weight, the rest is buoyed up, and is easily recovered."

EXAMPLE 7.

The same Work, book III. ch. 72, 4. Speaking of the passage of the Roman army, under the Consul Tiberius, through the river Tebia, which had been swollen by heavy rains, he says:

"They passed through with difficulty, the foot-soldiers IMMERSED (BAPTIZED) as far as to the breasts."

EXAMPLE 8.

The same Work, book XVI. ch. 6, 2. In his account of the sea-fight between Philip and Attalus, near Chios, he speaks of a vessel belonging the latter as:

"Pierced and BEING IMMERGED (BAPTIZED) by a hostile ship."

EXAMPLE 9.

Strabo, Geography, book XII. ch. 2, 4.* Speaking of the underground channel, through which the waters of the Pyramus (a river of Cilicia in Asia Minor) forced their way, he says:

* Born about 60 before Christ.

GREEK TEXT.

λωλεν· ἔστι γὰρ πηκτὸν ἔκ τε δρυὸς καὶ ἐλάτης, ὥστε, βαπτίζομένον τοῦ δρυϊνοῦ βάρει, μετέωρον εἶναι τὸ λοιπὸν καὶ ἐνανάληπτον.

Ejusdem Hist. lib. III. c. 72, 4: μόλις, ἕως τῶν μαστῶν οἱ πεζοὶ βαπτίζομενοι, διέβαινον.

Ejusdem Hist. lib. XVI. c. 6, 2: τετρωμένην καὶ βαπτίζομένην¹ ὑπὸ νεῶς πολεμίας.

¹ Being immersed (in the act of sinking), as expressed by the *pres.*, in distinction from the preceding *perf.*

"And to one who hurls down a dart, from above into the channel, the force of the water makes so much resistance, that it is hardly IMMERSÉD (BAPTIZED)."

EXAMPLE 10.

The same Work, book VI. ch. 2, 9. "And around Acragas [Agrigentum in Sicily] are marsh-lakes, having the taste indeed of sea-water, but a different nature; for even those who can not swim are not IMMERSÉD (BAPTIZED), floating like pieces of wood."

EXAMPLE 11.

The same Work, book XIV. ch. 3, 9. Speaking of the march of Alexander's army, along the narrow beach (flooded in stormy weather) between the mountain called Climax and the Pamphilian Sea, he says:

"Alexander happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided; and they marched the whole day in water, IMMERSÉD (BAPTIZED) as far as to the waist."

GREEK TEXT.

Strabonis Geogr. lib. XII. c. 2, 4 (*ed. Tzschucke*).

Τῷ δὲ καθιέντι ἀκόντιον ἄνωθεν εἰς τὸν βόθρον ἡ βία τοῦ ὕδατος ἀντιπράττει τοσοῦτον ὥστε μόλις βαπτίζεσθαι.

Ejusdem lib. VI. c. 2, 9 (*ed. Siebenkees*).

Περὶ Ἀκράγαντα δὲ λίμναι τὴν μὲν γεῦσιν ἔχουσαι θαλάττης, τὴν δὲ φύσιν διάφορον· οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τρόπον ἐπιπολάζουσιν

Ejusdem lib. XIV. c. 3, 9 (*ed. Tzschucke*).

Ὁ δὲ Ἀλέξανδρος εἰς χειμέριον ἐμπεισὼν καιρὸν καὶ τὸ πλεόν ἐπιτρέπων τῇ τύχῃ πρὶν ἀνείναι τὸ κύμα ᾤρμησε, καὶ ὅλην τὴν ἡμέραν ἐν ὕδατι γενέσθαι τὴν πορείαν συνέβη μέχρι ὀμφαλοῦ βαπτιζομένων.¹

¹ The sense of this clause is given, without imitating the construction, which would be harsh in English.

EXAMPLE 12.

The same Work, book XIV. ch. 2, 42. Speaking of the asphalt in the lake Sirbonis, which floats on the surface on account of the greater specific gravity of the water, he says:

"Then floating at the top on account of the nature of the water, by virtue of which, we said, there is no need of being a swimmer, and he who enters in is not IMMERSED (BAPTIZED), but is lifted out."

EXAMPLE 13.

Diodorus (the Sicilian), Historical Library, book XVI. ch. 80.* In his account of Timoleon's defeat of the Carthaginian army on the bank of the river Crimissus in Sicily, many of the fugitives perishing in the stream swollen by a violent storm, he says:

"The river, rushing down with the current increased in violence, SUBMERGED (BAPTIZED) many, and destroyed them attempting to swim through with their armor."

EXAMPLE 14.

The same Work, book I. ch. 36. Describing the effects of the rapid rise of the water, during the annual inundation of the Nile, he says:

* Wrote his history, about 60-30 before Christ.

GREEK TEXT.

Ejusdem lib. XVI. c. 2, 42.

Εἰτ' ἐπιπολάζουσα διὰ τὴν φύσιν τοῦ ὕδατος, καθ' ἣν ἔφαμεν μηδὲ κολύμβου δεῖσθαι,¹ μηδὲ βαπτίζεσθαι τὸν ἐμβάντα ἀλλ' ἐξαίρεσθαι.

Diodori Siculi Biblioth. Hist. lib. XVI. c. 80 (ed. Bekker).

Ὁ ποταμὸς βιαιότερῳ τῷ ρεύματι καταφερόμενος πολλοὺς ἐβάπτιζε, καὶ μετὰ τῶν ὄπλων διανηχομένους διέφθειρε.

¹ Zufolge welcher es, wie wir sagten, keines Schwimmers bedarf (Groskurd).

"Most of the wild land animals are surrounded by the stream and perish, being SUBMERGED (BAPTIZED); but some, escaping to the high grounds, are saved."

EXAMPLE 15.

The same Work, book XI. ch. 18.

"The commander of the fleet,* leading on the line, and first joining battle, was slain after a brilliant conflict; and his ship being SUBMERGED (BAPTIZED), confusion seized the fleet of the barbarians."

* Of the Persians, at the battle of Salamis.

EXAMPLE 16.

Josephus, Jewish Antiquities, book XV. ch. 3, 3.* Describing the murder of the boy Aristobulus, who (by Herod's command) was drowned by his companions in a swimming-bath, he says:

"Continually pressing down and IMMERSING (BAPTIZING) him while swimming, as if in sport, they did not desist till they had entirely suffocated him."

* A Jewish writer, born in the year 37 after Christ.

Ejusdem lib. I. c. 36.

Τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτίζομενα, τινὰ δ' εἰς τοὺς μετεώρους ἐκφεύγοντα τόπους διασώζεται.

Ejusdem lib. XI. c. 18.

Ὁ δὲ ναύαρχος προηγούμενος τῆς τάξεως καὶ κρῶτος συνάψας μάχην διεφθάρη, λαμπρῶς ἀγωνισάμενος τῆς δὲ νεὸς βαπτισθείσης, ταραχὴν κατέσχε τὸ ναυτικὸν τῶν βαρβάρων.

*Βαπτισθείσης Coisl.*¹ quod satis elegans; vide Polybium, 1, 51 (*Wesseling*).

Josephi Antiq. Jud. lib. XV. c. 3, 3 (ed. Oberthür).

Βαρύντες αἰὲ καὶ βαπτίζοντες ὥς ἐν παιδιᾷ νηχόμενον, οὐκ ἀνῆκαν, ἕως καὶ παντάπασιν ἀποπνίξαι.

¹ Consulendus hic Codex est ab iis, qui novam Diodori Siculi editionem parare voluerint (*Montfaucon, Biblioth. Coisl. p. 214, ima*).

EXAMPLE 17.

The same writer, Jewish War, book I. ch. 22, 2. Relating the same occurrence, he says :

"And there, according to command, being IMMERSSED (BAPTIZED) by the Gauls in a swimming-bath, he dies."

EXAMPLE 18.

The same writer, Jewish War, book III. ch. 8, 5.

"As I also account a pilot most cowardly, who, through dread of a storm, before the blast came voluntarily SUBMERGED (BAPTIZED) the vessel."

EXAMPLE 19.

The same writer, Jewish War, book III. ch. 9, 3. Describing the condition of the vessels in the port of Joppa, during a storm, he says :

"And many [of the vessels], struggling against the opposing swell towards the open sea (for they feared the shore, being rocky, and the enemies upon it), the billow, rising high above, SUBMERGED (BAPTIZED)."

GREEK TEXT.

Ejusdem de Bello Jud. lib. I. c. 22, 2.

Ἐκεῖ δὲ, κατ' ἐντολὴν ὑπὸ τῶν Γαλατῶν βαπτιζόμενος ἐν κολυμβήθρα, τελευτᾷ.

Ejusdem lib. III. c. 8, 5.

Ὡς ἔγωγε καὶ κυβερνήτην ἡγοῦμαι δειλότατον, ὅστις, χειμῶνα δεδοικώς, πρὸ τῆς θυέλλης ἐβάπτισεν ἐκὼν τὸ σκάφος.

Ejusdem lib. III c. 9, 3.

Πολλὰς δὲ πρὸς ἀντίον κύμα βιαζόμενας εἰς τὸ πέλαγος, τὸν τε γὰρ αἰγιαλὸν ὄντα πετρώδη καὶ τοὺς ἐπ' αὐτοῦ πολεμίους ἐδεδοίκεσαν, μετέωρος ὑπερार्θεῖς ὁ κλύδων ἐβάπτισεν.

EXAMPLE 20.

The same writer, Antiquities of the Jews, book IX. ch. 10, 2. In his narrative of Jonah's flight, and of the events that followed, he says:

"The ship being just about to BE SUBMERGED (BAPTIZED)."

EXAMPLE 21.

The same writer, Life of himself, § 3:

"For our vessel having been SUBMERGED (BAPTIZED) in the midst of the Adriatic, being about six hundred in number, we swam through the whole night."

EXAMPLE 22.

The same writer, Jewish War, book III. ch. 10, 9. He says of the Jews, in describing their contest with the Roman soldiers on the Sea of Galilee:

"And when they ventured to come near, they suffered harm before they could inflict any, and WERE SUBMERGED (BAPTIZED) along with their vessels; . . . and those of the SUBMERGED (BAPTIZED) who raised their heads, either a missile reached, or a vessel overtook."

GREEK TEXT.

Ejusdem Antiq. Jud. lib. IX. c. 10, 2: ὅσον οὐπω μέλλοντος βαπτίζεσθαι τοῦ σκάφους.

Ejusdem Vitæ § 3.

Βαπτισθέντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσον τὸν Ἀδρίαν, περὶ ἑξακοσίους τὸν ἀριθμὸν ὄντες, δι' ὅλης τῆς νυκτὸς ἐνῆξάμεθα.

Ejusdem de Bello Jud. lib. III. c. 10, 9.

Καὶ πλησιάζειν τολμῶντες, πρὶν δρᾶσαί τι παθεῖν ἔφθανον, καὶ σὺν αὐτοῖς ἐβαπτίζοντο σκάφεσιν . . . τῶν δὲ βαπτισθέντων τοὺς ἀνανεύοντας ἢ βέλος ἔφθανεν, ἢ σχεδία κατελάμβανε.

EXAMPLE 23

The same writer, Jewish War, book II. ch. 20, 1.

"And after the calamity of Cestius, many of the distinguished Jews swam away, as when a ship is BEING IMMERSSED (BAPTIZED), from the city."

EXAMPLE 24.

Plutarch, Life of Theseus, XXIV*, quotes the following oracle of the Sibyl, respecting the city of Athens:

"A bladder, thou mayest be IMMERSSED (BAPTIZED); but it is not possible for thee to sink."

* Born in the year 50 after Christ.

EXAMPLE 25.

The same writer, Life of Alexander, LXVII. Describing a season of revelry, in the army of Alexander the Great, when returning from his eastern conquests, he says:

"Thou wouldest not have seen a buckler, or a helmet, or a pike; but the soldiers, along the whole way, DIPPING (BAPTIZING)

GREEK TEXT.

Ejusdem lib. II. c. 20, 1.

Μετὰ δὲ τὴν Κεστίου συμφορὰν, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων ὥσπερ βαπτιζομένης νεὸς ἀπενήχοντο τῆς πόλεως.¹

Plutarchi Vit. Thesei, XXIV. (ed. Schäfer).

Ἀσκὸς βαπτίζῃ· δύναι δέ τοι οὐ θέμις ἐστίν.

Ejusdem Vit. Alexandri, LXVII.

Εἶδες δ' ἂν οὐ πέλτην, οὐ κράνος, οὐ σάρισσαν· ἀλλὰ φιάλαις καὶ ῥυτοῖς καὶ θηρικλείοις παρὰ τὴν ὁδὸν ᾗπασαν

¹ The version in the text is the best expression we can give of this imperfect metaphor.

with cups, and horns, and goblets, from great wine-jars and mixing-bowls,* were drinking to one another."

* Large bowls for mixing wine and water, into which the drinking-cups were dipped.

EXAMPLE 26.

The same writer, *Comparison of Aristophanes and Menander*
In this abridgment (by another hand) of one of his lost compositions, speaking of Aristophanes'* faults of style, he quotes from him the following example of *punning*, or *play on words*:

"'For he is praised,' says he, 'because he DIPPED (BAPTIZED) the stewards; being not [*Tamias*] stewards, but [*Lamias*] sharks.'"[†]

* Born about 450 before Christ.

† A play on the two similar words (differing only in the first letter) '*tamias*' stewards, and '*lamias*' sharks, the former resembling the latter in rapacity as well as in name.

The significance of the Greek verb, in this connection, is aptly expressed by the English translator of these writings of Plutarch: "For he is much commended (saith he) for ducking the chamberlains." The word is, perhaps, used metaphorically here, as in Ex. 157.

GREEK TEXT.

οἱ στρατιῶται βαπτίζοντες ἐκ πίθων μεγάλων καὶ κρατήρων ἀλλήλοις προέπινον.

The reading *βαπτίζοντες* has been doubted,¹ on account of the unusual construction with *ἐκ πίθων*; but (as suggested by Coray,² *in loc.*) a part of the action is put for the whole (*synecdoche*), as one must first *dip* the vessel in order to fill it.

Ejusdem Aristoph. et Menandri Comp. (ed. Wyttenb.).

Ἐπαινεῖται γὰρ, φησὶν, ὅτι τοὺς ταμίας ἐβάπτισεν, οὐχὶ Ταμίας ἀλλὰ Λαμίας ὄντας.

¹ Suspecta mihi hæc vox, cum *ἐκ πίθων* ita constructa (M. Dussoul, in Reiske's edition).

² Λέγεται μὲν οὖν κατὰ συνεκδοχὴν . . . πρότερον γὰρ τοῦ πληροῦν ἐστὶ το βαπτίζειν ἀγγεῖον τι τὸν ἀρρύσασθαι βουλόμενον.

EXAMPLE 27.

Epictetus, Moral Discourses† (fragment XI).*

"As you would not wish, sailing in a large and polished and richly gilded ship, to be SUBMERGED (BAPTIZED); so neither choose, dwelling in a house too large and costly, to endure storms of care."

* Born about the year 50 after Christ.

† As committed to writing by his pupil, Arrian.

EXAMPLE 28.

Lucian, Timon or the Man-hater, 44.* Among the resolves for the direction of his future life (to testify his hatred of mankind) is the following:

"And if the winter's torrent were bearing one away, and he with outstretched hands were imploring help, to thrust even him headlong, IMMERSING (BAPTIZING), so that he should not be able to come up again."

* Born about 135 after Christ.

EXAMPLE 29.

The same writer, True History, book II. 4. In this satire on the

GREEK TEXT.

Epicteti Dissertat. Frag. 11 (ed. Schweigh. Vol. III. p. 69).

Ὡσπερ οὐκ ἂν ἐβούλου ἐν νηϊ μεγάλῃ καὶ γλαφυρᾷ καὶ πολυχρυσῶ πλέων βαπτίζεσθαι· οὕτω μηδὲ ἐν οἰκίᾳ αἰροῦ ὑπερμεγέθει καὶ πολυτέλει καθήμενος χειμάζεσθαι.

Luciani Timon, 46 (ed. Lehmann).

Καὶ ἦν τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὁ δὲ τὰς χεῖρας ὀρέγων ἀντιλαβέσθαι δέηται, ὥθειν καὶ τούτον ἐπὶ κεφαλὴν βαπτίζοντα, ὥς μηδὲ ἀνακύψαι δυνηθείη.

love of the marvelous, he pleasantly describes men walking on the sea (having cork feet), and says:

"We wondered, therefore, when we saw them not IMMERSED (BAPTIZED), but standing above the waves, and traveling on without fear."

EXAMPLE 30.

Hippocrates, on Epidemics, book V.* Describing the respiration of a patient, affected with inflammation and swelling of the throat (*Cynanchè*), and oppression about the heart, he says:

"And she breathed, as persons breathe after having been IMMERSED (BAPTIZED), and emitted a low sound from the chest, like the so-called ventriloquists."

* An ancient medical work (attributed erroneously to Hippocrates) written, probably, before the Christian era.

Describing the same case (book VII.), he says: "And she breathed, as if breathing after having been IMMERSED (BAPTIZED)."

EXAMPLE 31.

Dion Cassius, Roman History, book XXXVII. ch. 58.* In the

* Born in the year 155 after Christ.

GREEK TEXT.

Luciani Veræ Historiæ lib. II. 4 (ed. Lehmann).

Ἐθανμάζομεν οὖν ἰδόντες οὐ βαπτιζομένους, ἀλλ' ὑπερέχοντας τῶν κυμάτων, καὶ ἀδεῶς ὁδοιποροῦντας.

De Morb. vulg. lib. V. (Hippocratis Op., vol. III. p. 571, ed. Kühn).
Καὶ ἀνέπνεεν ὡς ἐκ τοῦ βεβαπτίσθαι ἀναπνέουσιν καὶ ἐκ τοῦ
στήθεος ὑπεψόφεεν ὥσπερ αἱ ἐγγαστρίμυθοι λεγόμεναι.

Ejusdem lib. VII. (ed. Kühn, vol. III. p. 658). Καὶ ἀνέπνε
οῖον ἐκ τοῦ βεβαπτίσθαι ἀναπνεύουση.

description here given of the effects of a violent storm of wind, he says :

“So that very many trees were upturned by the roots, and many houses were thrown down ; the ships which were in the Tiber, and lying at anchor by the city and at its mouth, were SUBMERGED (BAPTIZED), and the wooden bridge was destroyed.”

EXAMPLE 32.

The same Work, book XLI. ch. 42. Describing the defeat of Curio by Juba, King of Numidia (at the siege of Utica in Africa), and the fate of the fugitives, many losing their lives in their eager haste to get aboard of their vessels, and others by overloading and sinking them, he says :

“And many of them, who had fled, perished ; some thrown down by the jostling, in getting on board the vessels, and others SUBMERGED (BAPTIZED), in the vessels themselves, by their own weight.”

EXAMPLE 33.

The same Work, book LXXIV. ch. 13. Of the foraging ships of Byzantium (during the siege of the city by the forces of the

GREEK TEXT.

Dionis Cassii Historiæ Romanæ lib. XXXVII. c. 58 (ed. Sturz).

“Ὡστε πάμπολλα μὲν δένδρα πρόρριζα ἀνατραπῆναι, πολλὰς δὲ οἰκίας καταρράγῃναι· τὰ τε πλοῖα τὰ ἐν τῷ Τιβέριδι καὶ πρὸς τὸ ἄστυ καὶ πρὸς τὰς ἐκβολὰς αὐτοῦ ναυλοχοῦντα βαπτισθῆναι, καὶ τὴν γέφυραν τὴν ξυλίνην διαφθαρῆναι.

Ejusdem lib. XLI. c. 42.

Συχνοὶ δὲ δὴ καὶ διαφυγόντες αὐτῶν ἀπώλοντο, οἱ μὲν ἐν τῇ ἐς τὰ πλοῖα ἐσβάσει ὑπὸ τοῦ ὠθισμοῦ σφαλέντες, οἱ δὲ καὶ ἐν αὐτοῖς τοῖς σκάφεσιν ὑπὸ τοῦ βάρους αὐτῶν βαπτισθέντες.

Roman Emperor Severus), returning overloaded with provisions in a storm, and attacked by the Roman fleet, he says :

"And they, however much they might have desired it, were not able to do any thing; but attempting in one way or another to escape, some were SUBMERGED (BAPTIZED) by the wind, using it too freely,* and others were overtaken by the enemy, and destroyed."

* Carrying too much sail, in their eagerness to escape.

EXAMPLE 34.

The same Work, book L. ch. 18. Mark Antony, in his address to his soldiers before the sea-fight at Actium, boasting of the superior strength and equipment of his vessels, and that the enemy would not venture to encounter them, adds :

"And even if any one came near, how could he escape being IMMERGED (BAPTIZED) by the very multitude of the oars?"*

* These vessels being impelled with oars, the larger and better equipped could run down and immerse the more feeble, by their greater speed and weight.

EXAMPLE 35.

The same Work, book L. ch. 32. In his account of the sea-fight at Actium, he describes Antony's large and powerful ships as awaiting the attacks of the smaller and swifter vessels of

GREEK TEXT.

Ejusdem lib. LXXIV. c. 13.

Καὶ ἐκεῖνοι δρᾶσαι μὲν οὐδὲν, οὐδ' εἰ τὰ μάλιστα ἤθελον, ἡδύναντο· διαφυγεῖν δέ πῃ πειρώμενοι, οἱ μὲν ὑπὸ τοῦ πνεύματος, ἀπλήστως αὐτῷ χρώμενοι, ἐβαπτίζοντο· οἱ δ' ὑπὸ τῶν ἐναντίων καταλαμβανόμενοι διώλλυντο.

Ejusdem lib. L. c. 18.

Εἰ δὲ δὴ καὶ πλησιάσειέ τις, πῶς μὲν ἂν οὐχ ὑπ' αὐτοῦ τοῦ πλήθους τῶν κωπῶν βαπτισθείη;

Augustus, hurling heavy missiles and grappling irons as they approached, and adds:

"And if they hit them, they came off superior; but if they missed, their own vessels being pierced, they WERE SUBMERGED (BAPTIZED)."

EXAMPLE 36.

The same Work, book L. ch. 32. In his further description of this battle, he says of the two parties in the conflict:

"And hence, they gained advantages each over the other; the one dropping within the lines of the ships' oars, and crushing the oar-blades, and the other from above SUBMERGING (BAPTIZING) them with stones and engines."

EXAMPLE 37.

The same Work, book L. ch. 35. In his account of the efforts to escape from the flames of the burning vessels (near the close of this battle), he says:

"And others leaping into the sea were drowned, or struck by the enemy WERE SUBMERGED (BAPTIZED)."

GREEK TEXT.

Ejusdem lib. L. c. 32.

Καὶ εἰ μὲν ἐπιτύχοιεν αὐτῶν, κρείττους ἐγίνοντο· εἰ δ' ἀμάρτοιεν, τρωθέντων ἂν σφίσι τῶν σκαφῶν ἐβαπτίζοντο.

Ejusdem lib. L. c. 32.

Κὰκ-τούτου ἐπλεονέκτουν τε ἀλλήλων, οἱ μὲν, ἔς τε τοὺς ταρσοὺς¹ τῶν νεῶν ὑποπίπτοντες, καὶ τὰς κώπας συναράσσοντες, οἱ δὲ, ἄνωθεν αὐτοὺς καὶ πέτραις καὶ μηχανήμασι βαπτίζοντες.

Ejusdem lib. L. c. 35.

Οἱ δὲ εἰς τὴν θάλασσαν ἐκπηδῶντες ἀπεπνίγοντο, ἢ καὶ παιόμενοι ὑπὸ τῶν ἐναντίων ἐβαπτίζοντο.

¹ "Ταρσοὺς" is 'the whole broadside of oars,' if such an expression be allowed" (Arnold, Thucyd. 7, 40).

EXAMPLE 38.

Porphyry,* *Concerning the Styx*. Describing the *Lake of Probation*, in India, and the use made of it by the Brahmins for testing the guilt or innocence of persons accused of crime, he says:

"The depth is as far as to the knees; . . . and when the accused comes to it, if he is guiltless he goes through without fear, having the water as far as to the knees; but if guilty, after proceeding a little way, he is IMMERSED (BAPTIZED) unto the head."

(* A Greek philosopher, born 233 after Christ.

EXAMPLE 39.

Heliodorus, *Æthiopics* (*Story of Theagenes and Chariclea**), book V. ch. 28. Of a band of pirates, who had seized a vessel, and were unable to manage it in the storm that ensued, he says:

"And already BECOMING IMMERGED (BAPTIZED), and wanting little of sinking, some of the pirates at first attempted to leave, and get aboard of their own bark."

* Written about 390 after Christ, by Heliodorus, afterward Bishop of Tricca in Thessaly.

GREEK TEXT.

Porphyrii locus ex libro de Styge (*Porphyrii de Abstinencia*, etc., *Cantabr.* 1655, p. 282).

Τὸ βάθος δ' ἔστιν ἄχρι τῶν γονάτων . . . ὅταν δὲ κατηγορούμενος ἐπιβῇ, ἀναμάρτητος μὲν ὢν, ἀδεῶς διέρχεται, ἄχρι τῶν γονάτων ἔχων τὸ ὕδωρ· ἀμαρτῶν δὲ, ὀλίγον προβάς βαπτίζεται μέχρι κεφαλῆς.

Heliodori *Æthiopicorum* lib. V. c. 28 (ed. Bekker).

* Ἡδὴ δὲ βαπτιζομένων καὶ καταδύναι μικρὸν ἀπολείποντων, ἐπεχείρουν τὴν πρώτην ἔνιοι τῶν ληστῶν εἰς τὴν ἰδίαν αὐτῶν μετεισβαίνειν ἄκατον.

EXAMPLE 40.

Heimerius, Oration X. § 2.* Speaking (in a strain of rhetorical extravagance) of the pictorial representations of the battle of Marathon, in the Pœcile at Athens, where Cynægirus was shown grasping a Persian vessel with his hands, he says:

"And I will show you also my soldiers; one fighting life-like even in the painting, . . . and another IMMERGING (BAPTIZING) with his hands the Persian fleet."

* A Greek rhetorician, born about 315 after Christ.

EXAMPLE 41.

Themistius, Oration IV. (XXIII).*

"And neither can the swordsmith determine whether he shall sell the sword to a murderer, nor the shipwright whether he shall build ships for a robber, . . . nor the pilot whether he saves, in the voyage, one whom it were better to SUBMERGE (BAPTIZE)."

* A Greek rhetorician and philosopher, early in the second half of the fourth century after Christ.

GREEK TEXT.

Heimerii Sophistæ Orat. X. 2 (ed. Wernsdorf).

Δείξω δὲ ὑμῖν καὶ στρατιώτας ἐμους, τὸν μὲν τῇ φύσει καὶ ἐν τῇ γραφῇ μαχόμενον. . . τὸν δὲ ἄλλον διὰ χειρῶν τὸν Περσῶν στόλον βαπτίζοντα.

Themistii Sophistæ Orat. IV. (ed. Dindorf. XXIII).

Καὶ οὔτε ὁ μαχαιοποιὸς δοκιμάζειν ἔχει εἰ ἀνδροφόνῳ τὴν μάχαιραν ἀποδώσεται, οὔτε ὁ ναυπηγὸς εἰ ἄρπαγι ναυπηγήσεται, . . . οὔτε ὁ κυβερνήτης εἰ σώζει ἐν τῷ πλῶ ὃν καὶ βαπτίσει ἄμεινον ἦν.

EXAMPLE 42.

On the Life and Poetry of Homer, II. 26.* Among other characteristics of Homer's manner, the writer mentions *Emphasis*; and after one example, adds:

"Similar also is that:

'And the whole sword was warmed with blood.'

For truly in this he exhibits very great emphasis; as if the sword were so IMBATHED (BAPTIZED), as to be heated."

The expression, on which the writer makes this comment, is used by Homer in the *Iliad*, book 21, line 476, after saying that Achilles drove his sword through the head of Echeclus. He uses it also in book 16, line 333, where he says that Ajax smote with his sword the neck of Cleobulus. In either case the writer's comment is just; the poet's expression implying, that the sword was so plunged in the warm blood as to be heated by it.

* Of uncertain date; attributed (erroneously) to Plutarch.

EXAMPLE 43.

Suidas, Lexicon. "Desiring to swim through, they were IMMERSED (BAPTIZED) by their full armor."*

* A quotation, by this old Greek lexicographer, from a Greek writer now unknown.

EXAMPLE 44.

Gregory, Panegyric on Origen, XIV.* Describing him as an

* Surnamed *Thaumaturgus*; made bishop of Neocæsarea about the year 240 after Christ.

GREEK TEXT.

De Vita et Poesi Homeri II. 26 (Plutarchi Moralia, ed. Wytttenb.).

Ὅμοιον δὲ καὶ κεῖνο,

πάν δ' ὑπεθερμάνθη ξίφος αἵματι.

καὶ γὰρ ἐν τούτῳ παρέχει μείζονα ἔμφασιν, ὥς βαπτισθέντος οὕτω τοῦ ξίφους ὥς τε θερμανθῆναι.

Suidæ Lexicon, s. v. Διανεῦσαι (ed. Bernh. col. 1300). Διανεῦσαι ἐβελήσαντες ἐβαπτίζοντο ὑπὸ τῆς πανοπλίας.

experienced and skillful guide through the mazes of philosophical speculation, he says :

"He himself would remain on high in safety, and stretching out a hand to others save them, as if drawing up persons SUBMERGED (BAPTIZED)."

EXAMPLE 45.

Chrysostom, Discourse on the paralytic let down through the roof.* Comparing the Saviour's cures with those effected by human art, through the aid of the knife and the cantery, he says :

"But here, no such thing is to be seen ; no fire applied, nor steel PLUNGED IN (BAPTIZED), nor flowing blood."

* An eminent Greek writer of the Christian Church, born 347 after Christ.

EXAMPLE 46.

The same writer, on Eph. ch. V. Discourse XIX. Showing that the visible heavens do not rest (according to the popular error) on the waters of the ocean, he says :

"For things borne on the water must not be arched, but must

GREEK TEXT.

Gregorii Thaumaturgi Orat. Panegyri. in Orig. XIV. (*Gallandii Biblioth. Vet. Patr. Vol. II. p. 430*).

Μετέωρος αὐτός τε ἐν ἀσφαλεῖ μένοι, καὶ ἄλλοις ὀρέγων χεῖρα διασώζοιτο, ὥσπερ βαπτιζομένους ἀνιμώμενος.

Chrysost. Homil. de paralyt. per tect. demiss. 4 (*ed. Montfaucon, Vol. III. p. 39*).

Ἐνταῦθα δὲ οὐδὲν τοιοῦτόν ἐστιν ἰδεῖν, οὐ πῦρ προσ-αγόμενον, οὐ σίδηρον βαπτιζόμενον, οὐχ αἷμα ρέον.

Ejusdem in Epist. at Ephes. c. V. Hom. XIX. 3 (*ed. Montfaucon, Vol. XI. p. 138*).

Τὰ γὰρ ἐπὶ τῶν ὑδάτων φερόμενα οὐ κυρτοῦσθαι δεῖ,

be hollowed [downward]. Wherefore? Because, on the water, the entire body of that which is hollow* is IMMERGED (BAPTIZED); . . . but of that which is arched, the body is all above, and only the extremities touch."

* Concave above, and hence convex underneath.

EXAMPLE 47.

The same writer, on David and Saul, Discourse III. 7.

"Even this was worthy indeed of praise and of greatest admiration, that he did not PLUNGE IN (BAPTIZE) the sword, nor sever that hostile head!"

EXAMPLE 48.

*Epistle to Damagetus** (by an unknown Greek writer).

"Shall I not laugh at him, who, having SUBMERGED (BAPTIZED)

* Of uncertain date, falsely attributed to Hippocrates the physician and medical writer, and printed with his works.

GREEK TEXT.

ἀλλὰ κοιλαίνεσθαι. τί δῆποτε; ὅτι τοῦ μὲν κοίλου τὸ σῶμα ὅλον βαπτίζεται ἐπὶ τῶν ὑδάτων. . . . τοῦ δὲ κεκουρτωμένου τὸ μὲν σῶμα ὅλον ἐστὶν ἄνωθεν, τὰ δὲ ἄκρα ἐπικείται μόνον.

Ejusdem de Davide et Saule Hom. III. 7 (ed. Montfaucon, Vol. IV. p. 779).

Ἐπαίνου μὲν ἄξιον καὶ μεγίστου θαύματος καὶ τὸ μὴ βαπτίσαι τὸ ξίφος, μηδὲ ἀποτεμεῖν τὴν πολεμίαν ἐκείνην κεφαλὴν.

Hippocratis Opera (ed. Kühn, Vol. III. p. 809).

Μὴ γελᾶσω τὸν τὴν νῆα πολλοῖσι φορτίοις βαπτί-

his ship with much merchandize, then blames the sea for having ingulfed it full laden?"

EXAMPLE 49.

*Life of Pythagoras,** 2. In his account of the philosophy of Pythagoras, Aristotle, and Plato, the writer states that things *sublunar* are subject to four controlling forces, deity, fate, human choice, fortune; and in illustration, says:

"As, to enter into the ship, or not to enter, is in our own power; but the sudden coming on of storm and tempest, in fair weather, depends on fortune; and that the IMMERGED (BAPTIZED) ship beyond all hope is saved, is of the providence of God."

* By an unknown Greek writer, and of uncertain date.

EXAMPLE 50.

Æsopic Fables; fable of the mule, who, finding that he lightened his load of salt by lying down in the water, repeated the experiment when loaded with sponges and wool.

"One of the salt-bearing mules, rushing into a river, accidentally slipped down; and rising up lightened (the salt becoming

GREEK TEXT.

σαντα, εἰτὰ μεμφόμενον τῇ θαλάττῃ ὅτι κατεβύθισεν αὐτὴν πλήρη;

De Vita Pythagoræ, II. (Jamblichī Chalcid. de Vita Pythagorica liber, ed. Kiessling).

Οἶον· τὸ μὲν εἰσελθεῖν εἰς τὴν ναῦν ἢ μὴ εἰσελθεῖν, ἐφ' ἡμῖν ἐστί. τὸ μέντοι ἐν εὐδία χειμῶνα καὶ ζάλην ἐξαίφνης ἐπιγενέσθαι, ἐκ τύχης. τὸ μέντοι βαπτίζομένην τὴν ναῦν παρ' ἐλπίδα σωθῆναι, προνοίας θεοῦ.

Αἰσωποῦ Μυθοί, 254 (ed. Coray, p. 167).

Τῶν ἀληγῶν ἡμιόνων εἰς, ἐμβαλὼν εἰς ποταμὸν, ὥλυσθεν αὐτομάτως· καὶ τῶν ἀλῶν διατακέντων ἀναστὰς

dissolved) he perceived the cause, and remembered it; so that always, when passing through the river, he purposely lowered down and IMMERSÉD (BAPTIZED) the panniers.”*

* Of uncertain date (related in Plut. Moral. *Skill of Water and Land Animals*, xvi).

EXAMPLE 51.

*Fable of the Ape and the Dolphin.** The dolphin bearing the ship-wrecked ape to the shore, and detecting the attempted imposition of the latter, it is said: “And the dolphin, angry at such a falsehood, IMMERSING (BAPTIZING) killed him.”

* Writer and date unknown.

EXAMPLE 52.

*Fable of the Shepherd and the Sea.** The shepherd having embarked, with the merchandize obtained from the sale of his flocks, it is said:

“But a violent storm coming on, and the ship being in danger

* Writer and date unknown.

GREEK TEXT.

ἐλαφρὸς, ᾗσθητο τὴν αἰτίαν, καὶ κατεμνημόνευσεν, ὥστε διαβαίνων αἰετὸν τὸν ποταμὸν, ἐπίτηδες ὑφίεναι καὶ βαπτίζειν τὰ ἀγγεῖα.

Fabularum Æsopic. collect. 363¹ (recog. Halm).

Καὶ ὁ δελφὶς ἐπὶ τοσούτῳ ψεύδει ἀγανακτήσας, βαπτίζων αὐτὸν ἀπέκτεινεν.

Αἰσωποῦ Μῦθοι (ed. Coray, 49; recog. Halm, 370).

Χειμῶνος δὲ σφοδροῦ γενομένου, καὶ τῆς νεὼς κινδυ-

¹ Fab. 156 of the Oxford edition (1698), the preface to which speaks of Bentley as, *Virum in volvendis lexicis satis diligentem!*

of BECOMING IMMERGED (BAPTIZED), he threw out all the lading into the sea, and with difficulty escaped in the empty ship."

EXAMPLE 53.

Plutarch, On the comparative skill of water and land animals, XXXV.* Speaking of the bird called the *Halcyon*, and of her skill in constructing her nest, shaped like a fisher's boat so as to float safely on the water, he says:

"That which is moulded by her, or rather constructed with the shipwright's art, of many forms the only one not liable to be overturned, NOR TO BE IMMERSSED (BAPTIZED)."

* Born in the year 50 after Christ.

EXAMPLE 54.

Achilles Tatius; Story of Clitophon and Leucippe, book III. ch. 1.* The vessel being thrown on her beam ends in a storm, the narrator says:

"We all, therefore, shifted our position to the more elevated parts of the ship, in order that we might lighten that part of the ship that was IMMERSSED (BAPTIZED)."

* Author of the Greek romance here quoted, middle of the fifth century after Christ.

GREEK TEXT.

νεούσης βαπτίζεσθαι, πάντα τὸν φόρτον ἐκβαλὼν εἰς τὴν θάλατταν, μόλις κενῇ τῇ νηὶ διεσώθη.

Plutarchi de sollertia animalium, XXXV. (ed. Wytttenb, Vol. IV. Pt. II. p. 987).

Τὸ πλαττόμενον ὑπ' αὐτῆς, μᾶλλον δὲ ναυπηγούμενον, σχημάτων πολλῶν μόνον ἀπερίτρεπτον καὶ ἀβάπτιστον.

Achillis Tatii de Leucippes et Clitophontis Amoribus, lib. III. c. 1 (ed. Jacobs, p. 58).

Μετεσκευάζομεθα οὖν ἅπαντες εἰς τὰ μετέωρα τῆς νηός, ὅπως τὸ μὲν βαπτιζόμενον τῆς νηὸς ἀνακουφίσαιμεν.

EXAMPLE 55.

The same writer (ibidem).

"But suddenly, the wind shifts to another quarter of the ship, and the vessel is almost IMMERGED (BAPTIZED)."

EXAMPLE 56.

The same Work, book IV. ch. 10. The heroine, Leucippe, having fallen down, apparently in a fit, the cause is thus explained :

"For the blood when quite young, and boiling up through intense vigor, often overflows the veins, and flooding the head within, WHELMS (BAPTIZES) the passage of the reason."

EXAMPLE 57.

The same Work, book IV. ch. 18. Describing the manner in which the Egyptian boatman drinks water from the Nile, he says :

"For their drinking-cup is the hand. For if any of them is thirsty while sailing, stooping forward from the vessel he directs his face towards the stream, and lets down his hand

GREEK TEXT.

Ejusdem (ibidem).

Αἰφνίδιον δὲ μεταβάλλεται τὸ πνεῦμα ἐπὶ θάτερα τῆς νηός, καὶ μικροῦ βαπτίζεται τὸ σκάφος.

Ejusdem lib. IV. c. 10 (p. 90).

Τὸ γὰρ αἷμα πάντα νεάζον, καὶ ὑπὸ πολλῆς ἀκμῆς ἀναζέον, ὑπερβλύζει πολλάκις τὰς φλέβας, καὶ τὴν κεφαλὴν ἔνδον περικλύζον βαπτίζει τοῦ λογισμοῦ τὴν ἀναπνοήν.

Ejusdem lib. IV. c. 18 (p. 101).

Ἐκπῶμα γὰρ αὐτοῖς ἐστὶν ἡ χεὶρ. Εἰ γάρ τις αὐτῶν διψήσκει πλέων, προκύψας ἐκ τῆς νεῶς τὸ μὲν πρόσωπον εἰς τὸν ποταμὸν προβέβληκε, τὴν δὲ χεῖρα εἰς τὸ ὕδωρ

into the water; and DIPPING (BAPTIZING) it hollowed, and filling it with water, he darts the draught towards his mouth, and hits the mark."

EXAMPLE *58.

Demetrius, the Cydonian, On contemning death, ch. XIV. 4.*

"For the dominion [of the soul] over the body, and the fact that, entering into it, she is not wholly IMMERGED (BAPTIZED) but rises above, and that the body separate from her can do nothing, but she, in efforts the greatest and gravest and kindred with herself, is wholly withdrawn from the body and from the vanity thence proceeding, are a clear proof, that there is an essence of the soul by itself, not dependent on the body, and able of itself both to subsist and to abide."

* Middle of the first century of the Christian era.

GREEK TEXT.

καθῆκε, καὶ κοίλην βαπτίσας καὶ πλησάμενος ὕδατος, ἀκοντίζει κατὰ τοῦ στόματος τὸ πόμα, καὶ τυγχάνει τοῦ σκοποῦ.

Demetrii Cydonii de contemnenda morte, c. XIV. 4 (ed. Kuinoel).

"Ἡ τε γὰρ κατὰ τοῦ σώματος ἀρχὴ, καὶ τὲ δῦσαν εἰς αὐτὸ μὴ παντελῶς βεβαπτίσθαι ἀλλ' ἀνέχειν,¹ καὶ τὸ μὲν σῶμα χωρισθὲν ἐκείνης μηδὲν δύνασθαι πράττειν, αὐτὴν δὲ κατὰ τὰς μεγίστας καὶ σεμνοτάτας ἐνεργείας καὶ ἑαυτῇ συμφύτους τοῦ σώματος καὶ τῆς ἐκεῖθεν φλυαρίας παντελῶς ἀπηλλάχθαι, τεκμήριον ἐναργὲς, εἶναι τινὰ καθ' ἑαυτὴν τῆς ψυχῆς οὐσίαν, ἀνευδεᾶ μὲν σώματος, δυναμένην δὲ ἐφ' ἑαυτῆς καὶ εἶναι καὶ μένειν.

¹ Comp. Plutarch. de Gen. Socrat. XXII. med. Μιγνῶται δ' [σὰρξ] οὐ πᾶσα [ψυχῇ] τὸν αὐτὸν τρόπον· ἀλλ' αἱ μὲν ὅλαι κατέδυσαν εἰς σῶμα, κ. τ. λ.

2.

CONSTRUED WITH SOME CASE OF THE INGULFING ELEMENT,

WITH OR WITHOUT A PREPOSITION.

EXAMPLE 59.

Polybius, History, book V. ch. 47, 2.* Speaking of a body of cavalry sent by Molon to attack Xenœtas, in a position where he was protected partly by the river Tigris, and partly by marshes and pools, he says:

“Who, coming into near proximity with the forces of Xenœtas, through ignorance of the localities required no enemy, but themselves by themselves IMMERSED (BAPTIZED) and sinking in the pools, were all useless, and many of them also perished.”

* Born 205 before Christ.

GREEK TEXT.

Polybii Hist. lib. V. c. 47, 2 (ed. Schweigh.).

Οἱ καὶ συνεγγίσαντες τοῖς περὶ τὸν Ξενοίταν, διὰ τὴν ἄγνοιαν τῶν τόπων οὐ προσεδέοντο τῶν πολεμίων· αὐτοὶ δ' ὑπ' αὐτῶν βαπτιζόμενοι καὶ καταδύνοντες ἐν τοῖς τέλμασιν, ἄχρηστοι μὲν ἦσαν ἅπαντες, πολλοὶ δὲ καὶ διεφθάρησαν αὐτῶν.

EXAMPLE 60.

Epigram on the comic poet Eupolis;^{*} occasioned by his offensive allusions in a play called *Baptæ* (*Dippers?*), to the title of which the epigram refers.

“You dipped me in plays; but I, in waves of the sea
IMMERSING (BAPTIZING), will destroy thee with streams more
bitter.”†

* Attributed to Alcibiades, about 400 before Christ.

† It is related that on a sea-voyage, the soldiers of Alcibiades, by his command, gave the poet several immersions in the waves, a rope being attached to his body to insure his safety.

EXAMPLE 61.

Strabo,^{*} *Geography*, book XII. ch. 5, § 4. Speaking of the lake Tatta in Phrygia (which he calls a natural salt-pit), he says:

“The water solidifies so readily around every thing that is
IMMERSED (BAPTIZED) into it, that they draw up salt-crowns when
they let down a circle of rushes.”

* Born about the year 60 before Christ.

GREEK TEXT.

Epigramma in Eupolin (*Meineke, Hist. crit. Comic. Græc. p. 119*).

Βάπτες¹ μ' ἐν θυμέλῃσιν, ἐγὼ δέ σε κύμασι πόντου
βαπτίζων ὀλέσω νάμασι πικροτέροις.

Strabonis Geogr. lib. XII. c. 6, 4 (ed. Tzschucke).

Οὕτω δὲ περιπύττεται ῥαδίως τὸ ὕδωρ παντὶ τῷ βαπτισθέντι εἰς αὐτὸ ὥστε στεφάνους ἁλῶν ἀνέλκουσιν, ἐπειδὴ καθῶσι κύκλον σχοῖνινον.

¹ Sic enim legendum pro βάπτε με (*Meineke*).—Βάπτεις (*Bergk, Poet. Lyr. p. 473*).

EXAMPLE 62.

Pindar, Pythic Odes, II. 79, 80 (144-147).* Comparing himself to a cork of the fisher's net, floating at the top, while the other parts of the fishing-tackle are doing service in the depth below, he says:

"For, as when the rest of the tackle is toiling deep in the sea, I, as a cork above the net, am UN-DIPPED (UN-BAPTIZED) in the brine."

* Born 522 before Christ.

EXAMPLE 63.

*Archias, Epigram X.** Among other implements of his art, which the old fisherman is said to have hung up as a votive offering, are mentioned:

"And fishing rod thrice-stretched,† and cork un-DIPPED (UN-BAPTIZED) in water."

* Of uncertain date, what Archias is meant not being indicated.

† An extension-rod, capable of being stretched to thrice its length when folded.

GREEK TEXT.

Pindari Pyth. II. 144-147 (79, 80, ed. Boeckh).

Ἄτε γὰρ εἰνάλιον πόνον ἐχοίσας βαθὺ
σκευᾶς ἐτέρας, ἀβάπτιστός εἰμι, φελλὸς ὥς ὑπὲρ ἔρκος,
ἄλμας.¹

Anthol. Græc. Tom. II. p. 94 (ed. Jacobs, Vol. II. p. 82).

Καὶ δόνακα τριτάνυστον, ἀβάπτιστόν τε καθ' ὕδωρ
φελλόν.

¹ Ego Bothio assentior conjungenti ἀβάπτιστός εἰμι ἄλμας, quod non durum, quum verba φελλὸς ὥς ὑπὲρ ἔρκος quasi in parenthesi dicta sint; ideoque post ἔρκος interpunxi virgula (Boeckh).

Jam verò ἀβάπτιστος ἄλμας hoc loco eo aptius sententiæ est, quod ἄλμη dicitur amarities. . . . Ego, inquit, ut cortex supra rete, non immergor salis undis (Boeckh).—Βαθὺ est βαθύως (Id.).

EXAMPLE 64.

*Plutarch**, *On Superstition*, III. The superstitious man, consulting the jugglers on his frightful dreams, is told:

"Call the old Expiatrix,† and PLUNGE (BAPTIZE) thyself into the sea, and spend a day sitting on the ground."

* Born in the year 50 after Christ.

† An old woman, supposed to have power to avert evil omens by magic lustrations.

EXAMPLE 65.

The same writer, *Gryllus*, VII. He says of Agamemnon:

"Then bravely PLUNGING (BAPTIZING) himself into the lake Copais, that there he might extinguish his love, and be freed from desire."

EXAMPLE 66.

The same writer, *Physical Questions*, X.

"Why do they pour sea-water into wine, and say that fisher-

GREEK TEXT.

Plutarchi de Superstitione, III. (ed. Wytttenb. Vol. I. p. 656).

Τὴν περιμάκτριαν κάλει γραῦν,¹ καὶ βάπτισον σεαυτὸν εἰς θάλασσαν, καὶ καθίσας ἐν τῇ γῇ διημέρευσον.

Ejusdem Grylli, VII. (ed. Wytttenb. Vol. V. p. 23).

Εἶτα καλὸν καλῶς ἐαυτὸν βαπτίζων εἰς τὴν Κωπαῖδα λίμνην, ὥς αὐτόθι κατασβέσων τὸν ἔρωτα καὶ τῆς ἐπιθυμίας ἀπαλλαζόμενος.

Ejusdem Quæst. Nat. X. (ed. Wytttenb. Vol. IV. p. 696).

Διὰ τί τῷ οἴνῳ θάλασσαν παραχέουσι, καὶ χρησμόν

¹ Quasi dicas anum *circumpistricem*. Istiusmodi lustrationis pars erat, ut corpus lustrandum circumlineretur, et quasi circumpinsetur, imprimis luto, πηλῷ, tum abstergeretur; quorum illud est περιμάττειν, hoc ἀπομάττειν; sed utrumque promiscue de tota lustratione dicitur (*Wytttenb.*).

men received an oracle, commanding to IMMERSE (BAPTIZE) Bacchus in [or at] the sea?

EXAMPLE 67.

*Parallels between Greek and Roman History, III.** Relating a story of a Roman General, who fell mortally wounded in an ambush of the Samnites at the Caudine Forks, the writer says:

"But in the depth of night, surviving a little longer, he took away the shields of the slain enemies, and DIPPING (BAPTIZING) his hand into the blood, he set up a trophy inscribing it, 'the Romans against the Samnites, to trophy-bearing Jove.'"

* Attributed (falsely, as is supposed) to Plutarch, and printed with his writings.

GREEK TEXT.

τινα λέγουσιν ἀλιεῖς κομισθῆναι προστάττοντα βαπτίζειν τὸν Διόνυσον πρὸς τὴν θάλατταν;¹

The oracle is given thus (Schol. Hom. Il. 6, 136, ed. Bekker): ἡ ὅτι χρησμὸς ἰδόθῃ, "ἀλιεῖν ἐν τόπῳ Διόνυσον ἀλιέα βαπτίζετε," ὡς Φιλόχορος.²

Ejusdem Parall. Græc. et Rom. III.

Βαθείας δὲ νυκτὸς ὀλίγον ἐπιζήσας, περιείλετο τῶν ἀνηρημένων πολεμίων τὰς ἀσπίδας, καὶ εἰς τὸ αἷμα τὴν χεῖρα βαπτίσας, ἔστησε τρόπαιον ἐπιγράψας· Ῥωμαῖοι κατὰ Σαμνιτῶν Διὶ τροπαιούχῳ.

¹ Similiter conjunctum cum πρὸς verbum βάπτειν ab Sophocle notabimus sub illo (Dindorf, Steph. Thes.). Perhaps, at (or by) the sea.

² Immergere Bacchum, ἀλιβδέειν seu ἀλιδέειν [as conjectured by Lobeck], nihil aliud est quam vinum temperare; et videtur Scholiastes verbum antiquatum, nobisque a solis grammaticis servatum, cum nonnullis aliis ex oraculo retinuisse, cujus sensum tantum per caliginem videre licet:

Ἐν δέπαι Διόνυσον ἀλωέα βαπτίζετε.

De δέπαι non recuso quin alii a me dissentiant; sed ἀλωέα recte mihi reposuisse videor, aptum imprimis Baccho nomen, a vinetis tractum (Lobeck, Observ. crit. et gram. in Sophocl. Aj. p. 347).

EXAMPLE 68.

Josephus, Jewish War, book II. ch. 18, 4.* He thus describes the death of Simon by his own hand, after he had put his family to death in sight of the people:

"And stretching out the right hand, so as to be unseen by none, he PLUNGED (BAPTIZED) the whole sword into his own neck."

* Born in the year 37 after Christ.

EXAMPLE 69.

The same writer, Antiquities of the Jews, book IV. ch. 4, 6. Describing the mode of purifying the people, during the thirty days of mourning for Miriam, sister of Moses, he says:

"Those, therefore, who were defiled by the dead body, casting a little of the ashes into a fountain and DIPPING (BAPTIZING) a hyssop-branch, they sprinkled, on the third and seventh of the [thirty] days."

GREEK TEXT.

Josephi Bell. Jud. lib. II. c. 18, 4 (ed. Oberthür).

Τὴν τε δεξιὰν ἀνατείνας, ὡς μηδένα λαθεῖν, ὅλον εἰς τὴν ἑαυτοῦ σφαγὴν ἐβάπτισε τὸ ξίφος.

Ejusdem Antiq. Jud. lib. 4. c. 4, 6 (ed. Imman. Bekker).

Τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους, τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον βαπτίσαντες, ἔρραινόν τρίτῃ τε καὶ ἐβδόμῃ τῶν ἡμερῶν.

This reading of the passage, in Bekker's edition, is the one suggested by Bonfrer (on Num. ch. XIX), some words having evidently been repeated, in the common Greek text, by an error in copying. The common reading,¹ however, shows the same use of βαπτίζαντες, and is thus rendered in the Latin version: Paulum igitur hujus cineris in fontem immittentes cum hyssopi ramulo, ejusdemque cineris aliquantulum in aquam immergentes, a mortuo pollutos die tertia et septima puri aliqui conspergebant.

¹ Τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους, τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον, βαπτίζαντες τε καὶ τῆς τέφρας ταύτης εἰς πηγὴν, ἔρραινόν τρίτῃ καὶ ἐβδόμῃ τῶν ἡμερῶν.

EXAMPLE 70.

On Diseases of Women,* book I.

"Then dipping [the pessary] into oil of roses or Egyptian oil, apply it during the day; and when it begins to sting, remove it, and again IMMERSE (BAPTIZE) it into breast-milk and Egyptian ointment."

* An ancient medical writing, ascribed (erroneously) to Hippocrates, and printed with his works.

EXAMPLE 71.

Homeric Allegories, ch. 9.* The writer explains the ground of the allegory (as he regards it) of Neptune freeing Mars from Vulcan, thus:

"Since the mass of iron, drawn red hot from the furnace, IS PLUNGED (BAPTIZED) in water; and the fiery glow, by its own nature quenched with water, ceases."

* The work of an old Greek grammarian, of uncertain date; attributed (falsely) to Heraclides Ponticus, fourth century before Christ.

GREEK TEXT.

Hippocratis Opera (ed. Kühn, Vol. II. p. 710).

* *Ἐπειτα βάψας ἐς ἄλειφα ῥόδιον ἢ αἰγύπτιον προσθέσθω τὴν ἡμέραν, καὶ ἐπὴν δάκνηται ἀφαιρέεσθαι, καὶ βαπτίζειν πάλιν ἐς γάλα γυναικὸς καὶ μύρον Αἰγύπτιον.*

Allegor. Homeric., quæ sub Heraclidis nomine feruntur, c. 69 (ed. Schow, p. 710).

* *Ἐπειδήπερ ἐκ τῶν βαναύσων [Βαύνων] διάπυρος ὁ τοῦ σιδήρου μύδρος ἐλκυσθεὶς ὕδατι βαπτίζεται, καὶ τὸ φλογῶδες ὑπὸ τῆς ιδίας φύσεως ὕδατι κατασβεσθὲν ἀναπαύεται.*

Siquidem ignea ferri massa, fornicibus extracta, aquæ immergitur (Gesner's translation).

¹ *Valcknaer ad Ammon. p. 215*: Eadem medicina Heraclito est facienda *Allegor. Hom. p. 475*, ἐκ τῶν βαναύσων (l. βαύνων), etc.

Si βαναύσων recte legitur, necesse est, Heraclidem βαναύσων de fornace dixisse. Sed probabilius est, cum Valck. ad Ammon. p. 215, emendandum esse βαύνων nam βαῦρος ἢ κάμινος (Schow). So Heyne (*Epist. ad Schow*)

EXAMPLE 72.

Plotinus,* *Ennead I. book 8, on Good and Evil, § 13.* Of the condition of the soul, in the corrupt and vicious, he says:

"She dies, therefore, as the soul may die; and death to her, while yet IMMERGED (BAPTIZED) in the body, is to be sunk in matter and to be filled therewith, and also when gone forth, to lie there still."

* A Greek philosopher, of the New-Platonic school, born 205 after Christ.

EXAMPLE 73.

The same writer, *Ennead VI. book 9, on the Good, or the One, § 8.*

"But now, since a part of us is contained by the body, as if one has the feet in water but with the rest of the body stands out above, towering up by what is not IMMERGED (BAPTIZED) in the body we by this are attached, as to our own centre, with that which is as a centre of all."

GREEK TEXT.

Plotini. *Ennead. I. lib. 8, 13 (ed. Creutzer, Vol. I. p. 154-5; recogn. Kirchhoff, Vol. II. p. 400).*

Ἀποθνήσκει οὖν, ὡς ψυχὴ ἂν θάνοι· καὶ ὁ θάνατος αὐτῇ καὶ ἔτι ἐν τῷ σώματι βεβαπτισμένη, ἐν ὕλῃ ἐστὶ καταδύναι καὶ πλησθῆναι αὐτῆς, καὶ ἐξελθούσῃ ἐκεῖ κείσθαι.

EjUSD. *Ennead. VI. lib. 9, 8 (ed. Creutzer, Vol. II. p. 1403; recog. Kirchhoff, Vol. I. p. 89).*

Νῦν δὲ ἐπεὶ μέρος ἡμῶν κατέχεται ὑπὸ τοῦ σώματος, οἷον εἴ τις τοὺς πόδας ἔχει ἐν ὕδατι, τῷ δ' ἄλλῳ σώματι ὑπερέχει,¹ τῷ δὲ μὴ βαπτισθέντι τῷ σώματι ὑπέραντες,² τοῦτ' συνάπτομεν κατὰ τὸ ἐαυτῶν κέντρον τῷ οἷον πάντων κέντρῳ.

¹ Or, ὑπερέχει

² Or, ὑπεράραντες

EXAMPLE 74.

Argonautic Expedition,* line 512.

"But when Titan IMMERSED (BAPTIZED) HIMSELF into the Ocean-stream."

* Written early in the Christian era, probably in the fourth century.

EXAMPLE 75.

*Alexander** of *Aphrodisias*, *Medical and Physical Problems*, II. 38.

In answer to the question, why fevers, etc., are more hard to cure in brutes than in men, he says:

"Because they have their nature and perceptive faculty IMMERSED (BAPTIZED) in the depth of the body, and not diverted to outward things by what pertains to the rational soul, as is the case in men."

* A Greek writer on philosophy and medicine, beginning of the third century after Christ; but by some (with less reason) supposed to be *Alexander of Tralles*, in the sixth century.

GREEK TEXT.

Orphei Argonaut., 512 (ed. Hermann).

Ἄλλ' ὅτ' ἐς Ὠκεανοῖο ῥόον βαπτίζετο Τιτὴν.

Alexandri Aphrodis. Probl. med. et phys. II. 38 (*Ideler, Physic. et Medic. Gr. min. Vol. I. p. 12*).

Ὅτι τὴν φύσιν ἔχουσι καὶ τὴν αἰσθητικὴν δύναμιν βεβαπτισμένην ἐν τῷ βάθει τοῦ σώματος, καὶ [οὐκ] περιελκομένην ὑπὸ τῶν λογιστικῆς ψυχῆς ἐπὶ τὰ ἐκτός, καθάπερ ἐπὶ ἀνθρώπων ἔχει.

Attributed by some, but without sufficient grounds,¹ to *Alexander Trallianus*.

¹ Seitdem sie aber Griechisch bekannt gemacht ist, hat man gefunden, dass man alle Ursache habe, der Angabe der Manuscripte Glauben beizumessen, und dem Restaurator der Aristotelischen Philosophie auch unter den Aerzten eine Stelle einzuräumen (*Schoell, Geschichte der Griechischen Literatur, deutsche Ausgabe, Vol. II. p. 793*).

EXAMPLE 76.

The same Work, I. 28. In answering the question, why many foolish persons have offspring who are very wise, and *vice versa*, he says of the former :

"They have the soul very much IMMERSED (BAPTIZED) in the body;* and on this account the seminal germ, partaking in greatest measure of the rational and physical power, causes their offspring to be more wise."

* Compare Example 71, and the statement, in regard to the rational nature of man, in Example 54.

EXAMPLE 77.

Chrysostom, Select Discourses, XXIX. on Clemency, etc.* Speaking of David's clemency toward Saul, when he had him in his power in the cave (1 Sam. 24 : 3-7), he says :

"Sawest thou the nets of David stretched, and the prey intercepted therein, and the huntsman standing, and all exhorting to PLUNGE (BAPTIZE) the sword into the enemy's breast?"

* See the remark on Example 45.

GREEK TEXT.

Ejusdem I. 28.

Ἔχουσι τὴν ψυχὴν ἄγαν βεβαπτισμένην τῷ σώματι, καὶ διὰ τοῦτο τὸ σπέρμα πλείστης μετέχον δυνάμεως λογιστικῆς καὶ φυσικῆς τὰ ὑπ' αὐτοῦ τικτόμενα φρονιμώτερα ποιεῖ.

Chrysostomi Homil. select. XXIX. de Mansuet., etc. (ed. Montf. Vol. XII. p. 647).

Εἶδες τοῦ Δαυὶδ τὰ δίκτυα τεταμένα, καὶ τὸ θήραμα ἐναπειλημμένον, καὶ τὸν κύνάγετην ἐστῶτα, καὶ πάντας ἐγκελευομένους βαπτίσαι τὸ ξίφος εἰς τὸ τοῦ πολεμίου στήθος;

EXAMPLE 78.

The same writer, Expos. of Ps. VII. § 14. Speaking of Absalom and David, he says:

"For he, indeed, desired to PLUNGE (BAPTIZE) his right hand* in his father's neck; but the father, even in such a case, exhorted the soldiers to spare him."

* The armed right hand, by a common figure for the weapon held in it.

EXAMPLES 79 and 80.

Basil (the Great), On Baptism, book I. ch. 2, 10.* Commenting on the Apostle's words, Rom. 6 : 3, he says:

"We were immersed [baptized], says he, in order that from it we might learn this: that as wool IMMERSED (BAPTIZED) in a dye is changed as to its color; or rather (using John the Baptist as a guide, when he prophesied of the Lord, 'He will immerse [baptize] you in the Holy Spirit and fire'), . . . let us say this: that as steel, IMMERSED (BAPTIZED) in the fire kindled up by spirit

* A distinguished Greek writer of the Christian Church, born 330 after Christ.

GREEK TEXT.

Ejusdem Expos. in Ps. VII. § 14.

Αὐτὸς μὲν γὰρ ἐπεθύμει τὴν δεξιὰν τῷ λαιμῷ βαπτίσαι
τῷ πατρικῷ· ὁ δὲ πατὴρ καὶ οὕτω φείσασθαι αὐτοῦ παρῆ-
νει τοῖς στρατιώταις.

*Basilii Magni, de Baptismo lib. I. c. 2, 10 (ed. Garnier, Vol. II.
p. 656).*

Ἐβαπτίσθημεν, φησὶν, ἵν' ἐκ τούτου ἐκεῖνο παιδευθώ-
μεν, ὅτι ὥσπερ τὸ ἔριον βαπτισθὲν ἐν βάμματι μεταποιεῖ-
ται κατὰ τὸ χρῶμα· μᾶλλον δὲ, ἵνα τῷ βαπτιστῇ Ἰωάννῃ
προφητεύσαντι περὶ τοῦ κυρίου, ὅτι αὐτὸς ὑμᾶς βαπτίσει
ἐν πνεύματι ἁγίῳ καὶ πυρὶ, ὁδηγῶ χρησάμενοι, . . . τοῦτο
εἴπωμεν· ὅτι ὥσπερ ὁ σίδηρος βαπτιζόμενος ἐν τῷ πυρὶ
ἀναζωπυρουμένῳ ὑπὸ πνεύματος, εὐγνωστότερος μὲν γίνε-

(wind), becomes more easy to test whether it has in itself any fault, and more ready for being refined; . . . so it follows and is necessary, that he who is immersed [baptized] in fire (that is, in the word of instruction, which convicts of the evil of sin and shows the grace of justification) should hate and abhor unrighteousness, as it is written, and should desire to be cleansed through faith in the power of the blood of our Lord Jesus Christ."

EXAMPLE 81.

Heliodorus,* *Æthiopics* (*Story of Theagenes and Chariclea*), book I. ch. 30.

"And every form of war was enacted and witnessed; the natives sustaining the conflict with zeal and with all their force; the others, having greatly the advantage both in number and in the unexpectedness of the attack, and slaying some on land,

* See the remark on Example 39.

GREEK TEXT.

ται, εἴ τινα ἔχει ἐν ἑαυτῷ κακίαν, ἐτοιμότερος δὲ πρὸς τὸ καθαρισθῆναι. . . . οὕτως ἀκόλουθον καὶ ἀναγκαῖον τὸν βαπτισθέντα ἐν τῷ πυρὶ, τουτέστιν ἐν τῷ λόγῳ τῆς διδασκαλίας, ἐλέγχοντι μὲν τῶν ἁμαρτημάτων τὴν κακίαν, φανεροῦντι δὲ τῶν δικαιοματίων τὴν χάριν, μισῆσαι μὲν καὶ βδελύξασθαι τὴν ἀδικίαν, καθὼς γέγραπται· εἰς ἐπιθυμίαν δὲ ἐλθεῖν τοῦ καθαρισθῆναι διὰ τῆς πίστεως ἐν δυνάμει τοῦ αἵματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Heliodori Æthiopicorum lib. I. 30 (ed. Coray, p. 47; ed. Bekker, p. 35).

Καὶ πολέμου πᾶν εἶδος καὶ ἐνηργεῖτο καὶ ἐξηκούετο, τῶν μὲν ἐγχωρίων προθυμία καὶ ῥώμη πάσῃ τὴν μάχην ὑφισταμένων, τῶν δὲ, τῷ τε πλήθει καὶ τῆς ἐφόδου τῷ ἀπροσδοκῆτῳ πλείστον ὑπερφερόντων, καὶ τοὺς μὲν ἐπὶ

and PLUNGING (BAPTIZING) others, with their boats and huts, into the lake.

EXAMPLE 82.

Achilles Tatius;^{*} *Story of Clitophon and Leucippe*, book II. ch. 14.

"And there is a fountain of gold there. They PLUNGE (BAPTIZE) into the water, therefore, a pole smeared with pitch, and open the barriers of the stream. And the pole is to the gold what the hook is to the fish, for it catches it; and the pitch is a bait for the prey."

^{*} See the remark on Example 54.

EXAMPLE 83.

The same Work, book III. ch. 21. Speaking of the short sword used by jugglers and stage-players, so constructed that, when a blow is given, the blade is driven back into the hilt and no harm is done, the narrator says:

"And they who behold suppose that the steel is PLUNGED (BAPTIZED) down the body; but it runs back into the hollow of the hilt."

GREEK TEXT.

γῆς ἀναιρούντων, τοὺς δὲ εἰς τὴν λίμνην αὐτοῖς σκάφεσι καὶ αὐτοῖς οἰκήμασι βαπτίζοντων.

Achillis Tatii de Leucippes et Clitophontis Amoribus, lib. II. c. 14 (ed. Jacobs, p. 38).

Καὶ ἔστιν ἐκεῖ χρυσίου πηγῇ. Κοντὸν οὖν εἰς τὸ ὕδωρ βαπτίζουσι, πίσση πεφαρμαγμένον, καὶ ἀνοίγουσι τοῦ ποταμοῦ τὰ κλεῖθρα. Ὁ δὲ κοντὸς πρὸς τὸν χρυσὸν οἶον πρὸς τὸν ἰχθὺν ἄγκιστρον γίνεται, ἀγρεύει γὰρ αὐτόν· ἡ δὲ πίσσα δέλεαρ γίνεται τῆς ἄγρας.

Ejusdem lib. III. c. 21 (p. 77).

Καὶ οἱ μὲν ὁρῶντες δοκοῦσι βαπτίζεσθαι τὸν σίδηρον κατὰ τοῦ σώματος, ὁ δὲ εἰς τὸν χηραμὸν τῆς κόπης ἀνέδραμε.

EXAMPLE 84.

Julian, Ode on Cupid.*

"As I was once twining a garland, I found Cupid in the roses; and holding by the wings I IMMERSED (BAPTIZED) him into wine, and took and drank him; and now, within my members, he tickles with his wings."

* In the first half of the sixth century after Christ.

EXAMPLE 85.

Simplicius, Commentary on the Manual of Epictetus, ch. 38, 10.*
Contrasting beauty, as it appears in imperfect material forms, with absolute and perfect beauty in the soul, he says:

"Beauty, in bodies, is in flesh and sinews, and things that make up the body, of animals for example; beautifying them,

* Of the seventh century after Christ.

GREEK TEXT.

Juliani Ægyptii, in Amorem (*Anthol. Gr. Tom. II. p. 493; Anacr. ed. Fischer, p. 223*).

Στέφος πλέκων ποθ' εὔρον
ἐν τοῖς ῥόδοις Ἔρωτα·
καὶ τῶν πτερῶν κατασχὼν
ἐβάπτισ' εἰς τὸν οἶνον,
λαβὼν δ' ἔπιον αὐτὸν·
καὶ νῦν ἔσω μελῶν μου
πτεροῖσι γαργαλίζει.

Simplicii Comment. in Epict. Enchirid. c. XXXVIII. 10 (*ed. Schweigh. Vol. IV. p. 366*).

Τὸ ἐν σώμασι καλὸν, ἐν σαρκὶν ἐστι, καὶ νεύροις, καὶ τοῖς τὸ σῶμα συμπληροῦσιν, εἰ τύχοι, τῶν ζώων· καλλύ-

indeed, as much as possible, but also itself partaking of their deformity and IMMERSED (BAPTIZED) into it."

EXAMPLE 86.

*Æsopic Fables; fable of the Man and the Fox.**

"A certain man, having a grudge against a fox for some mischief done by her, after getting her into his power contrived a long time how to punish her; and DIPPING (BAPTIZING) tow in oil, he bound it to her tail and set fire to it."

* Writer and date unknown.

GREEK TEXT.

νον μὲν, ὡς δυνατόν, ἐκείνα· μεταλαμβάνον δὲ καὶ αὐτὸ
τῆς ἐκείνων ἀσχημοσύνης, καὶ βεβαπτισμένον εἰς αὐτήν.

Παραλληλοι μυθοι· Ἀνθρωπος καὶ Ἀλωπηξ (ed. Coray,
Fab. 163).

Ἄνὴρ τις, ἐχθραίνων ἀλώπεκι διὰ τина ταύτης ῥαδι-
ουργίαν, ἐπὶ πολὺν ταύτην μετα τὸ κατασχεῖν τιμωρῆσαι
ἐμμηχανήσατο, καὶ στυπεῖον ἐλαίῳ βαπτίσας, τῇ κέρκῳ
ταύτης προσδήσας, ὑφῆψε πυρί.

§ 2.

IN THE TROPICAL OR FIGURATIVE SENSE.

1. To plunge, to immerse, to whelm (as in engulfing floods), in calamities, in ruin, in troubles, in cares, in poverty, in debts, in stupor, in sleep, in ignorance, in pollution, etc.

EXAMPLE 87.

Dion Cassius, Roman History, book XXXVIII. ch. 27.* Philiscus, consoling Cicero in his exile, says of his triumphant adversaries, now exposed to the hazards of the unsettled times:

“For, as being borne along in a troubled and unsettled state of affairs, they differ little, or rather not at all, from those who are driven by storm at sea, but [are borne] up and down, now this way now that way; and if they commit any even the slightest mistake, are totally SUBMERGED (BAPTIZED).”

* See the remark on Example 31.

GREEK TEXT.

Dionis Cassii Historiæ Romanæ lib. XXXVIII. c. 27 (ed. Sturz).

“Ατε γὰρ ἐν τεταραγμένοις καὶ ἀκαταστάτοις πράγμασι φερόμενοι, μικρὸν μᾶλλον δὲ οὐδὲν τῶν χειμαζομένων διαφέρουσιν, ἀλλ’ ἄνω τε καὶ κάτω, ποτὲ μὲν δεῦρο, ποτὲ δὲ ἐκεῖσε· καὶ ἄρα τι καὶ τὸ βραχύτατον σφαλῶσι, παντελῶς βαπτίζονται.

EXAMPLE 88.

Libanius, Epistle XXV.* Referring to the earthquake, in which two of his friends had perished, he says:

"And I myself am one of those SUBMERGED (BAPTIZED) by that great wave."

* A Greek philosopher and rhetorician, born 315 after Christ.

EXAMPLE 89.

The same writer, Life of himself. Speaking of the prudent conduct of the chief magistrate, during a scarcity of bread in the city, he says:

"He did indeed exhort the body of bakers to be more just, but did not think it expedient to employ forcible measures, fearing a general desertion; whereby the city would immediately have been WHELMED (BAPTIZED), as a ship when the seamen have abandoned it."

EXAMPLE 90.

Gregory of Nazianzus, Discourse XL. 11.* Urging his hearers not to defer their baptism, till they should be burdened with more sins to be forgiven, he says:

* Born about 330 after Christ.

GREEK TEXT.

Libanii Sophistæ Epist. XXV. (ed. Wolf, p. 11).

Καὶ αὐτός εἰμι τῶν βεβαπτισμένων ὑπὸ τοῦ μεγάλου κύματος ἐκείνου.

Ejusdem de Vita sua (ed. Morell, Vol. II. p. 64).

Παρεκάλει μὲν τὸ τῶν σιτοποιῶν ἔθνος εἶναι δικαιότερους. ἀνάγκας δὲ οὐκ ᾔετο δεῖν ἐπάγειν, δεδιὼς τὴν ἐπὶ πλείον ἀπόδρασιν· ᾧ ἂν εὐθὺς ἐβαπτίζετο τὸ ἄστυ, καθάπερ ναὺς ἐκλιπόντων τῶν ναυτῶν.

"Nor let us take more lading than we are able to carry; that we may not be IMMERGED (BAPTIZED), vessel and men, and make shipwreck of the grace, losing all because we hoped for more."

EXAMPLE 91.

Chrysostom, Discourses on Lazarus, I. 10.* Recounting the several traits in the character and conduct of the rich man, which were so many aggravations of the miseries of Lazarus, he says:

"But now, living in wickedness, and arrived at the last stage of vice, and exhibiting such inhumanity, . . . and passing by him as a stone without shame and without pity, and after all these things enjoying such abundance; consider how probable it was, that he WHELMED (BAPTIZED) the soul of the poor man as with successive waves."

* See the remark on Example 45.

GREEK TEXT.

Gregorii Nazianz. Orat. XL. 11 (*stud. Monach. Benedict. Vol. I. p. 698*).

Μηδὲ φορτισθῶμεν πλέον ἢ δυνάμεθα φέρειν, ἵνα μὴ αὐτάνδρῳ τῇ νηὶ βαπτισθῶμεν, καὶ τὸ χάρισμα ναυαγῶμεν, ἀνθ' ὧν τὸ πλεῖον ἠλπίσαμεν τὸ πᾶν ἀπολέσαντες.

Chrysostomi de Lazaro Conc. I. 10 (*ed. Montf. Vol. I. p. 721*).

Νυνὶ δὲ καὶ πονηρίᾳ συζῶν, καὶ πρὸς ἔσχατον κακίας ἐληλακῶς, καὶ τοσαύτην ἀπανθρωπίαν ἐπιδεικνύμενος, . . . καὶ ὥσπερ λίθον αὐτὸν παρατρέχων ἀναισχύντως καὶ ἀνιλέως, καὶ μετὰ ταῦτα πάντα τοσαύτης ἀπολαύων εὐπορίας ἐννόησον πῶς εἰκὸς ἦν, ὥσπερ ἐπαλλήλοισι κύμασι βαπτίζειν αὐτὸν τοῦ πένητος τὴν ψυχὴν.

EXAMPLE 92.

Chariton of Aphrodisias, Story of the loves of Chærea and Callirrhoe, book II. ch. 4.* Speaking of Dyonisius, and of his efforts to subdue his passion for Callirrhoe, he says :

"Then, therefore, might be seen the conflict of reason and passion. For, although **WHELMED** (**BAPTIZED**) by desire, the generous man endeavored to resist ; and emerged as from a wave, saying to himself : ' Art thou not ashamed, Dyonisius, a man the first of Ionia for virtue and repute ! ' "

* Author of the Greek romance here quoted, probably near the end of the fourth century after Christ.

EXAMPLE 93.

The same Work, book III. ch. 4. On another occasion, speaking of the violence of Dyonisius' passion for Callirrhoe, he says :

"But Dyonisius, a man of culture, was seized indeed by a tempest, and was **WHELMED** (**BAPTIZED**) as to the soul ; but yet he struggled to emerge from the passion, as from a mighty wave."

GREEK TEXT.

Charitonis Aphrodis. de Chærea et Callirrhoe amator. Narrat.
lib. II. ch. 4 (ed. D'Orville, p. 28).

Τότ' οὖν ἰδεῖν ἀγῶνα λογισμοῦ καὶ πάθους. καίτοι γὰρ βαπτίζομενος ὑπὸ τῆς ἐπιθυμίας γενναῖος ἀνὴρ ἐπειρᾶτο ἀντέχεσθαι. καθάπερ δὲ ἐκ κύματος ἀνέκυπτε λέγων πρὸς ἑαυτὸν οὐκ αἰσχύνῃ, Διονύσιε, ἀνὴρ ὁ πρῶτος τῆς Ἰωνίας ἔνεκεν ἀρετῆς τε καὶ δόξης ;¹

Ejusdem lib. III. c. 2 (ed. D'Orville, p. 42).

Διονύσιος δὲ, ἀνὴρ πεπαιδευμένος, κατείληπτο μὲν ὑπὸ χειμῶνος, καὶ τὴν ψυχὴν ἐβαπτίζετο· ὁμῶς δὲ ἀνακύπτειν ἐβιάζετο, καθάπερ ἐκ τρικυμίας, τοῦ πάθους.

¹ Fortis enim vir, quamvis a libidine mersitatus, contra tamen tenere nitebatur, et, ut e fluctibus emergens, ipse sic ad se (Reiske).

EXAMPLE 94.

The same Work, book III. ch. 4. Describing the vessel of the pirates, who had plundered of its gold and jewels the tomb of Callirrhoe (prematurely buried), and finding her alive had sold her into slavery, and were now pursued by the vengeance of the gods, he says:

"For I saw a vessel, wandering in fair weather, filled with its own tempest, and **WHELMED (BAPTIZED)** in a calm."

The whole statement is figurative; representing, under the image of *its own tempest* (one within itself) and *foundering in a calm*, the desperate condition of the vessel and crew, abandoned to the elements and wandering without control, all on board but one having perished with thirst.

EXAMPLE 95.

Basil. (the Great), Discourse XIV. Against Drunkards, § 4.* He says of the intoxicated:

"More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from another, and **over-wHELMING (BAPTIZING)**, do not suffer to rise out of the surge; so also the

* See the remark on Examples 75 and 76.

Overwhelm, in the sense "to immerse and bear down" (Webster, No. 2, and Worcester).

GREEK TEXT.

Ejusdem lib. III. c. 4 (*ed. D'Orville, p. 49*).

Πλοῖον γὰρ ἐθεασάμην ἐν εὐδίᾳ πλανώμενον, ἰδίου χειμῶνος γέμον, καὶ βαπτίζομενον ἐν γαλήνῃ.

Basilii Magni Hom. XIV. in Ebriosos, 4 (*ed. Garnier, Vol. II. p. 125*).

Ἐλεεινότεροι τῶν ἐν πελάγει χειμαζομένων, οὓς ἄλλα ἐξ ἄλλων διαδεχόμενα καὶ ἐπιβαπτίζοντα¹ κύματα ἀναφέ-

¹ Compare the use of this compound in the next example, and the remarks on it in the following note.

souls of these are driven about beneath the waves, being **WHELMED** (**BAPTIZED**) with wine."

EXAMPLE 96.

*Josephus**, *Jewish War*, book I. ch. 27, 1. Relating the occurrence that led to the mock trial and condemnation of Herod's persecuted sons, he says:

"This, as a final blast, **OVER-WHELMED** (**BAPTIZED**) the tempest tossed youths."

* See the remark on Example 53.

Overwhelm, as in the preceding example. The metaphor is derived from the effect of a sudden blast, bearing down upon (over) the shattered vessel, and whelming it in the deep.

EXAMPLE 97.

The same Work, book III. ch. 7, 15. The people of Jerusalem, expostulating with Josephus on his purpose to abandon the besieged city and its inhabitants to their fate, say to him:

"And that it did not become him, either to fly from enemies,

GREEK TEXT.

ρειν οὐκ ἐπιτρέπει τοῦ κλύδωνος· οὕτω δὲ καὶ τούτων αἱ
ψυχαὶ ὑποβρύχιοι φέρονται βεβαπτισμέναι τῷ οἴνῳ.

Josephi de Bello Jud. lib. I. c. 27, 1 (ed. Oberthür).

Τοῦθ' ὥσπερ τελευταία θέλλα χειμαζομένους τοὺς
νεανίσκους ἐπεβάπτισε.¹

Ejusdem lib. III. c. 7, 15.

Πρέπειν δὲ αὐτῷ μήτε φεύγειν τοὺς ἐχθρούς, μήτε

¹ *Ἐπ-εβάπτισε*, strictly, *over-whelmed* (coming down upon whelmed, as in the deep). The rendering, *to submerge repeatedly* (*wiederholt untertauchen*, Rost und Palm, griech. Hdwbch.), *to immerse repeatedly* (*wiederholt eintauchen*, Pape, griechisch-deutsches Hdwbch.), *to dip, drench, again or in addition* (Liddell and Scott, Greek Lex.), is not pertinent here; for the effect of the 'final' and *over-whelming* blast is meant, not the repetition of something before experienced.

or to abandon friends; nor to leap off, as from a ship overtaken by a storm, into which he had entered in fair weather; that he would himself over-WHELM (BAPTIZE) the city, as no one would longer dare to make resistance to the enemy, when he was gone through whom their courage was sustained."

EXAMPLE 98.

The same Work, book IV. ch. 3, 3. Speaking of the evils inflicted by the band of robber-chiefs who found their way into the city of Jerusalem during the siege, he says:

"Who, even apart from the sedition, afterwards WHELMED (BAPTIZED) the city."

This natural and expressive image of trouble and distress occurs often in the Old Testament. For example, Ps. 69 : 2, "I am come into deep waters, where the floods overflow me;" VV. 14, 15, "Let me be delivered . . . out of the deep waters, let not the waterflood overflow me;" Ps. 18 : 16, 17, "He drew me out of many waters, he delivered me from my strong enemy." Job's afflictions are expressed under the same image (ch. 22 : 11) : "The flood of waters covers thee." Compare Ps. 124 : 4, 5; 144 : 7; 32 : 6; Ezek. 26 : 19.

EXAMPLE 99.

Himerius, Selection XV. § 3.* He says of Themistocles :

* See the remark on Example 40.

GREEK TEXT.

ἐγκαταλείψειν τοὺς φίλους, μηδὲ ἀποπηδᾶν, ὥσπερ χειμαζομένης νεὼς, εἰς ἣν ἐν γαλήνῃ παρῆλθεν. ἐπιβαπτίσειν γὰρ αὐτὸν τὴν πόλιν, μηδενὸς ἔτι τολμῶντος τοῖς πολεμίοις ἀνθίστασθαι, δι' ὃν ἀναθαρρόιεν οἰχομένον.

Ejusdem lib. IV. c. 3, 3 (ed. Oberthür).

Οἱ δὲ καὶ δίχα τῆς στάσεως ὕστερον ἐβάπτισαν τὴν πόλιν.

"He was great at Salamis; for there, fighting, he **WHELMED** (BAPTIZED) all Asia."*

* The power of Asia was broken by the destruction of its fleet at sea, and hence the propriety of the figure.

EXAMPLE 100.

Libanius, Declamation XX.* On the same subject (and apostrophizing Themistocles, in the speech represented as spoken by his father), he says:

"The crowning achievement was Salamis; where thou didst **WHELM** (BAPTIZE) Asia."

* See the remark on Example 88.

EXAMPLE 101.

The same writer, Epistle 310, to Siderius.

"But he who bears with difficulty what he is now bearing, would be **WHELMED** (BAPTIZED) by a slight addition."

GREEK TEXT.

Heimerii Sophistæ Eclog. XV. § 3 (ed. Wernsdorf).

*Μέγας ἐπὶ Σαλαμῖνα· ἐβάπτισε γὰρ ὅλην ἐκεῖ τὴν Ἀσίαν μαχόμενος.*¹

Libanii Declamat. XX (ed. Wolf, p. 521).

*Ὁ τῶν ἔργων κόλοφον, ἡ Σαλαμῖς, περὶ ἣν τὴν Ἀσίαν ἐβάπτισας.*²

Ejusdem Epist. 310 (ed. Wolf, p. 150).

*Ὁ δὲ μόλις ἄ νῦν φέρει φέρων ὑπὸ μικρᾶς αὖ βαπτισθείῃ προσθήκης.*³

¹ Ibi enim totam Asiam pugnando demersit (Wernsdorf).—Compare: patriam demersam extuli (Cic. pro Sulla, 31).

² Operum apex Salamis, circa quam Asiam mersisti (Wolf).

³ Ille a levissima etiam accessione facile submergetur (Id.).

EXAMPLE 102.

The same writer, Epistle 962, to Gessius.

"For this is he who found the wretched Cimon **WHELMED** (BAPTIZED), and did not neglect him when abandoned."

EXAMPLE 103.

Plutarch, On the good Genius of Socrates, XXIII.*

"Such is the manner of the good Genius; that we, **WHELMED** (BAPTIZED) by worldly affairs, . . . should ourselves struggle out, and should persevere, endeavoring by our own resolution to save ourselves and gain the haven."

* See the remark on Example 64.

EXAMPLE 104.

Chrysostom, Expos. of Ps. 114 (116), § 3.* Speaking of the believer's governing principle, and of his prospects, he says:

* See the remark on Example 45.

GREEK TEXT.

Ejusdem Epist. 962 (ed. Wolf, p. 449).

Οὗτός ἐστιν ὁ βαπτιζόμενον εὐρὼν τὸν ἄθλιον Κίμωνα,¹ καὶ προδεδομένον οὐ περιϋδὼν.

Plutarchi de Genio Socratis XXIII (ed. Wytttenb. Vol. III. p. 393).

Οὕτως τοῦ δαιμονίου ὁ τρόπος² ἡμᾶς βαπτιζομένους ὑπὸ τῶν πραγμάτων . . . αὐτοὺς ἐξαμιλλᾶσθαι, καὶ μακροθυμεῖν, δι' οἰκείας πειραμένους ἀρετῆς σώζεσθαι, καὶ τυγχάνειν λιμένος.

¹ Hic ille est, qui miserum Cimonem calamitatibus oppressum vidit (*Wolf*).

² Sententia quidem universe facilis ad explendum, ut Anon. T. V. οὕτως, ὃ ἐνε, τοῦ δαιμονίου ὁ τρόπος. ἐξ μὲν γὰρ ἡμᾶς—Non recepi, ut e conjectura, on e libro, profectum (*Wytttenb.*).

"For he who is controlled by that love, and sustained by the hope of that good, is WHELMED (BAPTIZED) by none of the present evils."

EXAMPLE 105.

The same writer, on 1 Cor. Discourse VIII.

"For if we were pained for sins, . . . nothing else would grieve us, this pain expelling all sadness; so that with confession we should gain also another thing, not to be WHELMED (BAPTIZED) by the troubles of the present life, nor to be puffed up by prosperity."

EXAMPLE 106.

The same writer, Expos. of Ps. 141 (142), § 2. Commenting on the words, 'I cried unto thee, O Lord, I said, thou art my hope,' etc., he says:

"The evils did not WHELM (BAPTIZE) him, but rather gave him wings."

GREEK TEXT.

Chrysostomi Expos. in Ps. 114, § 3 (*ed. Montf. Vol. V. p. 307*).

Ὁ γὰρ ἐκείνῳ τῷ ἔρωτι κατεχόμενος, καὶ ταῖς ἐλπίσι τῶν ἀγαθῶν τρεφόμενος ἐκείνων, οὐδενὶ τῶν παρόντων βαπτίζεται δεινῶν.

Ejusdem in Epist. I. ad Cor. Hom. VIII (*Vol. X. p. 72*).

Καὶ γὰρ εἰ ἡλγοῦμεν ἐπὶ τοῖς ἁμαρτήμασιν, . . . οὐδὲν ἂν ἄλλο ἡμᾶς ἐλύπεσε, τῆς ὀδύνης ταύτης πᾶσαν ἀθυμίαν παρωθουμένης. ὥστε καὶ ἕτερον ἂν ἐκερδαίνομεν μετὰ τῆς ἐξομολογήσεως, τὸ μὴ βαπτίζεσθαι τοῖς λυπηροῖς τοῦ παρόντος βίου, μηδὲ φυσᾶσθαι τοῖς λαμπροῖς.

Ejusdem Expos. in Ps. 141, § 2 (*Vol. V. p. 445*).

Οὐκ ἐβάπτισεν αὐτὸν τὰ δεινὰ, ἀλλὰ μᾶλλον ἐπτέρωσε.

EXAMPLE 107.

The same writer, Expos. of Ps. 111 (112), § 4.

"For it is impossible that a soul, abounding in mercy, should ever be WHELMED (BAPTIZED) by the annoyances of passion."

EXAMPLE 108.

Heliodorus, Æthiopics (Story of Theagenes and Chariclea), book II. ch. 3.*

"And Cnemon, perceiving that he was wholly absorbed in grief, and WHELMED (BAPTIZED) in the calamity, and fearing lest he may do himself some harm, secretly takes away the sword."

* See the remark on Example 39.

EXAMPLE 109.

The same Work, book IV. ch. 20.

"For Charicles, indeed, it shall be lawful to weep, both now and hereafter; but let not us be WHELMED (BAPTIZED) with him in his grief, nor let us heedlessly be borne away by his tears, as by floods, and throw away the favorable occasion."

GREEK TEXT.

Ejusdem Expos. in Ps. 111, § 4 (Vol. V. p. 283).

Καὶ γὰρ ἀμήχανον ψυχὴν πλουτοῦσαν ἐλεημοσύνη, ὑπὸ ἀηδίας παθῶν βαπτισθῆναί ποτε.

Heliodori Æthiopicorum lib. II. c. 3 (ed. Bekker).

Ὁ δὲ Κνήμων ὅλον ὄντα πρὸς τῷ πάθει καταμαθὼν καὶ τῇ συμφορᾷ βεβαπτισμενον, δεδιώς τε μή τι κακὸν ἑαυτὸν ἐργάσεται, τὸ ξίφος ὑφαιρεῖ λάθρα.

Ejusdem lib. IV. c. 20.

Χαρικλεῖ μὲν ἐξέσται νῦν τε καὶ μετὰ ταῦτα θρηνεῖν, ἡμεῖς δὲ μη συμβαπτίζόμεθα τῷ τοίτου πάθει, μηδὲ λάθωμεν ὥσπερ ῥεύμασι τοῖς τούτου δάκρυσιν ὑποφερόμενοι καὶ τὸν καιρὸν προΐεμενοι.

EXAMPLE 110.

The same Work, book V. ch. 16.

"But for us your own wanderings, if you were willing, would best forward the entertainment, being pleasanter than any dancing and music; the relation of which, having often deferred it, as you know, because the occurrences still WHELMED (BAPTIZED) you, you could not reserve for a better occasion than the present."

EXAMPLE 111.

Achilles Tatius, Story of Leucippe and Clitophon, book III. ch. 10.*

"What so great wrong have we done, as in a few days to be WHELMED (BAPTIZED) with such a multitude of evils?"

* See the remark on Example 54.

EXAMPLE 112.

The same Work, book VII. ch. 2.

"Misfortunes assailing WHELM (BAPTIZE) us."

GREEK TEXT.

Ejusdem lib. V. c. 16.

Ἡμῖν δὲ ἡ σὴ πλάνη κάλλιστα ἄν, εἰ βουλευθείης, τὴν εὐωχίαν παραπέμποι, χοροῦ τε γινομένη καὶ αὐλοῦ παντὸς ἡδίων· ἦν πολλάκις μοι διελθεῖν, ὥς οἶσθα, ὑπερθέμενος, ἐπειδὴ σε τὰ συμβεβηκότα ἐβαπτίζεν, οὐκ ἔστιν ὅπως ἂν ἐς καιρὸν βελτίονα τοῦ παρόντος φυλάξεις.

Achillis Tatii de Leucippes et Clitophontis Amoribus, lib. III. c. 10 (ed. Jacobs).

Τί τηλικούτον ἡδίκησαμεν, ὥς ἐν ὀλίγοις ἡμέραις τοσούτῳ πλήθει βαπτισθῆναι κακῶν;

Ejusdem lib. VII. c. 2.

Ἐμπίπτουσαι δὲ αἱ τύχαι βαπτίζουσιν ἡμᾶς.

¹ Ἐμπίπτειν proprie dicitur de tempestate ingruente (Jacobs, Annot. p. 881).

EXAMPLE 113.

The same writer, book VI. ch. 19. Speaking of love, contending with and subdued by anger in the same bosom, he says:

"And he, **WHELMED** (**BAPTIZED**) by anger, sinks; and desiring to escape into his own realm is no longer free, but is compelled to hate the object beloved."

EXAMPLE 114.

Libanius, Funeral Discourse on the Emperor Julian, ch. 148.*

"For grief for him, **WHELMING** (**BAPTIZING**) the soul, and clouding the understanding, brings as it were a mist even upon the eyes, and we differ little from those who are now living in darkness."

* See the remark on Example 88.

EXAMPLE 115.

The same Discourse, ch. 71.

"And he showed the same forethought also concerning the

GREEK TEXT.

Ejusdem lib. VI. c. 19.

‘Ο δὲ τῷ θυμῷ βεβαπτισμένος καταδύεται, καὶ εἰς τὴν ἰδίαν ἀρχὴν ἐκπηδήσαι θελὼν οὐκέτι ἐστὶν ἐλεύθερος, ἀλλὰ μισεῖν ἀναγκάζεται τὸ φιλούμενον.

Libanii Parental. in Julianum Imperat. c. 148 (Fabricii Biblioth. Gr. Vol. VII. p. 369).

‘Η γὰρ ἐπὶ τῷδε λύπη, βαπτίζουσα μὲν τὴν ψυχὴν, συνθολοῦσα δὲ τὴν γνώμην, ἀχλὺν τινα καὶ τοῖς ὄμμασιν ἐπιφέρει, καὶ μικρόν τι διαφέρομεν τῶν ζώντων νῦν ἐν σκότῳ.

Ejusdem c. 71 (p. 297).

Ἐπεδείξατο δὲ τὴν αὐτὴν πρόνοιαν καὶ περὶ τὰς ἐν

¹ Animum submergens (*Version of Olearius*).

Councils in the cities, which formerly flourished both in numbers and wealth, afterwards were nothing. . . . And they, indeed [those who neglected their public duties, for their own interests and pleasures] slept, and indulged the body, and laughed at those who went not the same way with them; but the remaining part, being small, was *WHELMED* (*BAPTIZED*), and the service rendered to the people terminated in beggary."

EXAMPLE 116.

The same writer, On the Articles of Agreement (among the teachers of youth in the city).

"Especially if our public discourses had enjoyed an auspicious fortune, and it had been our lot to sail with favoring gales, as they who before us presided over the bands of the young; . . . but now, as you see, the business [of instructing the young] being *WHELMED* (*BAPTIZED*), and all the winds being set in motion against it," etc.

GREEK TEXT.

ταῖς πόλεσι βουλὰς, αἱ πάλαι μὲν πλήθεσί τε καὶ πλούτοις ἔβαλλον, ἔπειτα ἦσαν οὐδέν· . . . καὶ οἱ μὲν ἐκάθειδόν τε καὶ ἐχαρίζοντο τῷ σώματι, καὶ τῶν οὐ τὴν αὐτὴν αὐτοῖς ἐλθόντων κατεγέλων. τὸ δὲ ὑπολελειμμένον ὀλίγον ὃν ἐβαπτίζετο, καὶ τὸ λειτουργεῖν τοῖς πλείοσιν εἰς τὸ προσαιτεῖν ἐτελεύτα.

Ejusdem Orat. XLIII. περὶ τῶν Συνθηκῶν (ed. Reiske, Vol. II. p. 428).

Μάλιστα μὲν οὖν εἰ καὶ χρηστῆς ἀπέλαυε τῆς τύχης τὰ τῶν ἡμετέρων λόγων, καὶ πλεῖν ἔξ οὐρίων ὑπῆρχεν, ὥσπερ τοῖς παλαιῶν ταῖς τῶν νέων ἐφεστηκόσιν ἀγέλαις· . . . νῦν δὲ, ὡς ὁρᾶτε, βαπτιζομένου τοῦ πράγματος,¹ καὶ πάντων ἐπ' αὐτὸ κεκινημένων τῶν πνευμάτων, κ. τ. λ.

¹ Juventutem literis imbuendi (Reiske).

EXAMPLE 117.

Themistius, Oration XX (Funeral Discourse on the death of his father).* Remarking, that philosophy forbade the indulgence of sorrow, he says:

"But whenever she observed me **WHELMED (BAPTIZED)** by grief, and moved to tears, she is angry, and threatens to do me some fearful and incurable evil."

* See the remark on Example 41.

EXAMPLE 118.

Josephus, Antiquities of the Jews, book X. ch. 9, 4.* Describing the murder of Gedaliah by his own guests at a banquet, after he had drunk to intoxication, he says:

"Seeing him in this condition, and **PLUNGED (BAPTIZED)** by drunkenness into stupor and sleep, Ishmael leaping up, with his ten friends, slays Gedaliah and those reclining with him at the banquet."

* See the remark on Example 64.

GREEK TEXT.

Themistii Sophistæ Orat. XX. init. (ed. Dindorf, p. 233).

Ἄλλ' ὁπότε αἰσθοῖτο βαπτίζομενόν τε ὑπὸ τῆς ὀδύνης,
καὶ εἰς δάκρυα καταφερόμενον, χαλεπαίνει τε καὶ ἐπαπειλεῖ
δεινὰ ἅττα με ἐργάσασθαι καὶ ἀνήκεστα.

Josephi Antiq. Jud. lib. X. c. 9, 4 (ed. Oberthür).

Θεασάμενος δὲ οὕτως αὐτὸν ἔχοντα, καὶ βεβαπτισμένον
εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης, ὁ Ἰσμαῆλος
ἀναπηδήσας, μετὰ τῶν δέκα φίλων, ἀποσφάττει τὸν
Γοδολίαν καὶ τοὺς σὺν αὐτῷ κατακειμένους ἐν τῷ συμ-
ποσίῳ.

EXAMPLE 119.

Clement of Alexandria, The Educator, book II. ch. 2.*

"For drowsy is every one who is not watchful for wisdom, but is PLUNGED (BAPTIZED) by drunkenness into sleep."

* A distinguished Greek writer of the Christian Church, last quarter of the second, and first quarter of the third century after Christ.

EXAMPLE 120.

Evenus of Paros, Epigram XV.* Bacchus (the use of wine), when too freely indulged in, he says:

"PLUNGES (BAPTIZES) in sleep, neighbor of death."

* About 250 before Christ.

EXAMPLE 121.

Heliodorus, Æthiopics (Story of Theagenes and Chariclea), book IV. ch. 17.*

"When midnight had PLUNGED (BAPTIZED) the city in sleep, an

* See the remark on Example 39.

GREEK TEXT.

Clementis Alexandr. Pædag. lib. II. c. 2 (*ed. Potter, Vol. I. p. 182*).

Ὑπνώδης γὰρ πᾶς, ὁ μὴ εἰς σοφίαν ἐγγρηγορῶν, ἀλλὰ ὑπὸ μέθης βαπτίζομενος εἰς ὕπνον.

Eveni Parii et al. Epigr. XV.¹ (*Anthol. Gr. I. p. 166, ed. Jacobs, I. p. 99; Bergk, Poet. Gr. Lyr. p. 447*).

Βαπτίζει δ' ὕπνῳ γείτονι τοῦ θανάτου.

Heliodori Æthiopicorum lib. IV. c. 17 (*ed. Bekker*).

Ἐπειδὴ μέσαι νύκτες ὕπνῳ τὴν πόλιν ἐβάπτιζον,

¹ Veteris Eveni videtur, et fortasse Elegiæ particula (*Jacobs*).

² Τῷ θανάτῳ Pal. τοῦ θ. Planudes (*Schneidewin*).

³ Compare: Invadunt urbem somno vinoque sepultam (*Virgil, Æn. 2, 265*).

armed band of revellers took possession of the dwelling of Chariclea."

EXAMPLE 122.

Chrysostom, Admonition I. to Theodorus.*

"Therefore I beseech thee, before thou art deeply **WHELMED** (**BAPTIZED**) by this intoxication, to return to soberness, and to arouse, and thrust off the satanic debauch."

* See the remark on Example 45.

EXAMPLE 123.

The same writer, Select Discourses, II., on Prayer.

"If blessed David, therefore, being a king, and **WHELMED** (**BAPTIZED**) with ten thousand cares, . . . called upon God seven times a day; what apology and excuse should we have, being so much at leisure, and not continually beseeching him, and that too when we are to reap so great a gain!"

GREEK TEXT.

ἔνοπλος κῶμος τὴν οἴκησιν τῆς Χαρικλείας κατελαμβανεν.

Chrysostomi Parænesis prior ad Theod. lapsum (ed. Montf. Vol. I. p. 27).

Διὰ τοῦτο παρακαλῶ πρὶν ἢ σφόδρα ὑπὸ ταύτης βαπτισθῆναί σε τῆς μέθης, ἀνανῆψαι καὶ διεγερθῆναι, καὶ τὴν σατανικὴν κραιπάλην ἀπώσασθαι.

Ejusdem Eclog. de Oratione Hom. II. (Vol. XII. p. 446).

Εἰ οὖν ὁ μακάριος Δαυὶδ βασιλεὺς ὢν, καὶ μυρίαις βαπτίζομενος φροντίσι, . . . ἐπτάκις τῆς ἡμέρας παρεκάλει τὸν Θεόν, τίνα ἂν ἔχοιμεν ἀπολογίαν καὶ συγγνώμην ἡμεῖς, τοσαύτην σχολὴν ἄγοντες, καὶ μὴ συνεχῶς αὐτὸν ἱκετεύοντες, καὶ ταῦτα τοσοῦτον μέλλοντες καρποῦσθαι κέρδος;

EXAMPLE 124.

Libanius,* *Memorial to the king, on the neglect and abuse of the imprisoned.* Answering the plea, that the magistrates were encumbered with official business, and had no time for attention to those imprisoned, or held for trial, he says :

"But you do not allege this want of leisure to those who give sumptuous banquets, nor that you could not spend so much of the day drinking at the table; . . . but if one asks your judgment of any of the greater matters, you are not at leisure but are OVERWHELMED (BAPTIZED), and the multitude of other affairs holds you in subjection; as if those affairs, of which you speak, give place to wine-cups, but grudge to some their safety!"

* See the remark on Example 82.

EXAMPLE 125.

Discourse on Zeal and Piety,* § 1. Commenting on the words (Ps. 82 : 4), '*They walk on in darkness*,' the writer says :

* By an ancient Greek writer, near the age of Chrysostom, to whom it has been erroneously attributed.

GREEK TEXT.

Libanii Orat. de Vinetis (ed. Reiske, Vol. II. p. 456).

Σὺ δὲ πρὸς μὲν τοὺς λαμπροὺς ἐστιάτορας τὴν ἀσχολίαν ταύτην οὐ λέγεις, οὐδ' ὥς οὐκ ἂν δύναιο πίνειν κατακείμενος τοσαῦτα μέρη τῆς ἡμέρας . . . ἂν δέ τι τῶν μειζόνων τὴν σὴν ἀπαιτῇ γνώμην, οὐκ ἄγεις σχολὴν, ἀλλὰ βαπτίζῃ,¹ καὶ σὲ ὁ τῶν πραγμάτων τῶν ἄλλων ὄχλος ὑφ' αὐτῷ πεποιῆται, ὥσπερ τῶν πραγμάτων ἐκείνων, ἃ λέγεις, τοῖς μὲν ἐκπώμασιν εἰκόντων, σωτηρίας δέ τισι φθορῶντων.

¹ Scil. πόνους καὶ μερίμνας (Reiske).

"Thus, then, the congregation IMMERSED (BAPTIZED) in ignorance, and unwilling to emerge* to the knowledge of the spiritual teaching, God calls night."

* This expression shows that he does not mean *imbued with* ignorance, but *whelmed, immersed in it*.

EXAMPLE 126.

Isidorus of Pelusium; On the interpretation of Holy Scripture, book II. epist. 76 (on the words, 'Watch and pray,' etc.).*

"Most men, therefore, IMMERSED (BAPTIZED) in ignorance, have their minds incapacitated for consolation with reference to afflictions; but those, on the contrary, who are governed by sound reason, repel them all."

* A Greek writer of the Christian Church; died 450 after Christ.

EXAMPLE 127.

Clement of Alexandria, Exhortation to Pagans, I. 3.*

"But the foolish are stocks and stones; and yet more senseless even than stones is a man IMMERSED (BAPTIZED) in ignorance."

* See the remark on Example 119.

GREEK TEXT

De Zelo ac Piet. (*Chrysost. Op., ed. Montf. Vol. VIII. Spurius. p. 61*).

Οὕτως οὖν τὴν συναγωγὴν ὁ Θεὸς τὴν ἀγνοίᾳ βεβαπτισμένην, καὶ μὴ βουλομένην ἀνανεῦσαι πρὸς τὴν γνῶσιν τῆς πνευματικῆς διδασκαλίας, νύκτα καλεῖ.

Isidori Pelusiotæ de Interp. div. Script. lib. II. epist. 76 (ed. Ritterh. 1606).

Οἱ μὲν οὖν πολλοὶ τῶν ἀνθρώπων, ἀμαθία βεβαπτισμένοι, πρὸς τὰς συμφορὰς ἔχουσι τὰς ψυχὰς ἀπαραμυθῆτους· οἱ δὲ λογισμῷ σῶφρονι κυβερνώμενοι ἀπωθοῦνται πάντας.

Clement. Alexandri, Cohort. ad Gentes, I. 3 (ed. Potter, Vol. I. p. 4).

Λίθοι δὲ καὶ ξύλα οἱ ἄφρονες· πρὸς δὲ καὶ λίθων ἀναισθητότερος ἄνθρωπος ἀγνοία βεβαπτισμένος.

EXAMPLE 128.

The same writer, *Stromata*, book III. ch. 18. Asserting the sanctity of the marriage relation, he quotes the Apostle's words (1 Cor. 6 : 9, 10, '*Neither fornicators . . . nor adulterers*,' etc.), and adds :

"And we indeed 'were washed,' who were among these but they who wash into this sensuality,* IMMERSE (BAPTIZE) from sobriety into fornication, teaching to indulge the pleasures and passions."

* He alludes here to the false teachers and corrupters of Christianity; who, instead of a doctrine that deters and cleanses from sin, taught the indulgence of it; and hence those immersed by them they 'washed' (as Clement expresses it) 'into sensuality' instead of washing from it.

EXAMPLE 129.

Chrysostom,* *Discourse V. on Titus*, § 3.

"How were we IMMERSED (BAPTIZED) in wickedness, so that we could not be cleansed, but needed regeneration!"

* See the remark on Example 45.

GREEK TEXT.

Ejusdem *Stromat.* lib. III. c. 18 (*ed. Potter, Vol. I. p. 562*).

Καὶ ἡμεῖς μὲν ἀπελουσάμεθα, οἱ ἐν τούτοις γενόμενοι οἱ δὲ εἰς ταύτην ἀπολούοντες τὴν ἀσέλγειαν, ἐκ σωφροσύνης εἰς πορνείαν βαπτίζουσι, ταῖς ἡδοναῖς καὶ τοῖς πάθεσι χαρίζεσθαι δογματίζοντες.

Chrysostomi in Epist. ad Titum, Homil. V. 3 (ed. Montf., Vol. XI. p. 761).

Πῶς ἡμεν ἐν τῇ κακίᾳ βεβαπτισμένοι, ὥς μὴ δύνασθαι καθαρθῆναι, ἀλλ' ἀναγεννήσεως δεηθῆναι!

† Non solum autem ipsi dampnantur, sed ii etiam, qui ab ipsis baptizati, eorum imitantur libidinem et venerem nefariam (*Herveti Comment. in loc.*).

EXAMPLE 130.

The same writer, on *Genesis*, ch. 13, *Discourse XXXIV.* § 5. Speaking of the spirit of true humility, requiring each to account others better than himself, he adds:

"And I say not this of us, who are **WHELMED (BAPTIZED)** with ten thousand sins; but even if one were conscious to himself of ten thousand just deeds, and should not account this of himself, that he is last of all, he would have no benefit of so many just deeds."

EXAMPLE 131.

Justin Martyr, Dialogue with a Jew, LXXXVI.*

"As also us, **WHELMED (BAPTIZED)** with most grievous sins which we have done, our Christ, by being crucified upon the tree, and by water for cleansing, redeemed and made a house of prayer and adoration."

* A learned Greek writer of the Christian Church, born near the close of the first century after Christ.

GREEK TEXT.

Ejusdem in cap. XIII. Gen. Hom. XXXIII. 5 (*Vol. IV. p. 339*).

Καὶ τοῦτο λέγω, οὐ περὶ ἡμῶν τῶν μυρίοις ἁμαρτήμασι βεβαπτισμένων· ἀλλὰ καὶ μυρία τις ἢ κατορθώματα ἑαυτῷ συνειδὼς, μὴ τοῦτο δὲ λογίζοιτο καθ' ἑαυτὸν, ὅτι πάντων ἐστὶν ἔσχατος, οὐδὲν αὐτῷ ὄφελος ἂν γένοιτο τῶν τοσούτων κατορθωμάτων.

Justini Martyris Dial. cum Tryphone Judæo (ed. Otto, *Vol. I. P. ii. p. 300*).

Ὡς καὶ ἡμᾶς βεβαπτιζόμενοι ταῖς βαρυτάταις ἁμαρτίαις, ὥς ἐπράξαμεν, διὰ τοῦ σταυρωθῆναι ἐπὶ τοῦ ξύλου καὶ δι' ὕδατος ἀγνίσαι ὁ Χριστὸς ἡμῶν ἐλυτρώσατο, καὶ οἶκον εὐχῆς καὶ προσκυνήσεως ἐποίησε

EXAMPLE 132.

Diodorus, the Sicilian, Historical Library, book I. ch. 73.* Speaking of the three divisions of the territory of Egypt, he says:

"The second part the kings have received for public revenues; . . . and on account of the abundant supply from these, they do not **WHELM** (**BAPTIZE**) the common people with taxes."

* See the remark on Example 13.

EXAMPLE 133.

Plutarch, Life of Galba, XXI.* As Galba's reason for not making Otho his heir, he says:

"Knowing him to be dissolute and prodigal, and **WHELMED** (**BAPTIZED**) with debts amounting to fifty millions."

* See the remark on Example 64.

EXAMPLE 134.

The same writer, On the education of children, XIII. As an example of misjudging parental fondness, he says:

"For being anxious that their children should speedily excel

GREEK TEXT.

Diodori Siculi Biblioth. Hist. lib. I. c. 73 (ed. Bekker).

Τὴν δὲ δευτέραν μοῖραν οἱ βασιλεῖς παρειλήφασιν εἰς προσόδους. . . . τοὺς δὲ ιδιώτας διὰ τὴν ἐκ τούτων εὐπορίαν, οὐ βαπτίζουσι ταῖς εἰσφοραῖς.

Plutarchi Vit. Galbæ XXI (ed. Reiske, Vol. V. p. 633).

Ἀκόλαστον εἰδὼς καὶ πολυτελὴ, καὶ πεντακισχιλίων μυριάδων ὀφλήμασι βεβαπτισμένον.

Ejusdem de liberis educandis, XIII. (ed. Wytténb., Vol. I. p. 31).

Σπεύδοντες γὰρ τοὺς παῖδας ἐν πᾶσι τάχιον πρωτεύ-

in all things, they impose on them excessive labors. . . . For as plants are nourished by a moderate amount of water, but are choked by too much, in the same manner a soul grows by proportionate labors, but is OVERWHELMED (BAPTIZED) by such as are excessive."

EXAMPLE 135.

Plato, Euthydemus, or the Disputer, ch. VII.* Speaking of young Cleinias, confounded with the sophistical questions and subtilities of the professional disputants, he says:

"And I, perceiving that the youth was OVERWHELMED (BAPTIZED), wishing to give him a respite," etc.

* Born 429 before Christ.

EXAMPLE 136.

Philo, the Jew (an extract in Eusebius, Preparation for the Gospel, book VIII., at the end).*

"And one might show it also from this, that those who live

* Middle of the first century of the Christian era.

GREEK TEXT.

σαι, πονους αὐτοῖς ὑπερμέτρους ἐπιβάλλουσιν. . . .

"Ὡσπερ γὰρ τὰ φυτὰ τοῖς μὲν μετρίοις ὕδασι τρέφεται, τοῖς δὲ πολλοῖς πνίγεται, τὸν αὐτὸν τρόπον ψυχὴ τοῖς μὲν συμμέτροις αὖξεται πόνοις, τοῖς δ' ὑπερβάλλουσι βαπτίζεται.

Platonis Euthyd. c. VII, (ed. Stallbaum, Vol. VI. p. 90).

Καὶ ἐγὼ γνούς βαπτίζομενον¹ τὸ μεираκιον, βουλόμενος ἀναπαῦσαι αὐτο, κ. τ. λ.

Philonis Jud. (Eusebii Præp. Ev. lib. VIII. fin.); Op. ed. Mangey, II. p. 647.

Τεκμηριώσαιο δ' ἂν τις καὶ ἐκ τοῦ τοὺς μὲν νήφοντας

¹ Well expressed by Schleiermacher: Ich aber, da ich sah, wie der Knabe schon ganz zugedeckt war, wollte ihm einige Ruhe verschaffen.

soberly, and content with little, excel in understanding; but those, on the contrary, who are always glutted with drink and food, are least intelligent, as though the reason were *WHELMED* (*BAPTIZED*) by the things overlying it."

EXAMPLE 137.

Plotinus, Ennead I. book IV. On Happiness, § 9.*

"But when he does not continue [happy], *WHELMED* (*BAPTIZED*) either with diseases, or with arts of Magians?"

* See the remark on Example 72.

EXAMPLE 138.

Chrysostom, On Ps. 48 : 17 (49 : 16, 'Be not afraid,' etc.).*

"Such as was Job, neither *WHELMED* (*BAPTIZED*) by poverty, nor elated by riches."

* See the remark on Example 45.

EXAMPLE 139.

The same writer, Discourse on the trials and constancy of Job. Speaking of the patriarch's example, he says :

GREEK TEXT.

καὶ ὀλιγοδεῖς συνετωτέρους εἶναι, τοὺς δὲ ποτῶν ἀεὶ καὶ
σιτίων ἐμπιπλαμένους ἥκιστα φρονίμους, ἅτε βαπτιζόμε-
νου τοῖς ἐπιούσι τοῦ λογισμοῦ.

Plotini Ennead. I. lib. IV. de Beatitudine, § 9 (ed. Kirchhoff, Vol. II. p. 312).

Ἄλλ' ὅταν μὴ παρακολουθῇ, βαπτισθεὶς ἢ νόσοις ἢ
μάγων τέχναις;

Chrysostomi Expos. in Ps. XLVIII. (ed. Montf., Vol. V. p. 507).

Οἷος ἦν ὁ Ἰώβ, οὔτε ὑπὸ τῆς πενίας βαπτιζόμενος,
οὔτε ὑπὸ τοῦ πλούτου ἐπαιρόμενος.

"And if thou art in affliction, fly to it for refuge; and if in wealth, receive thence the corrective; so as neither to be **WHELMED** (**BAPTIZED**) with poverty, nor puffed up with wealth."

EXAMPLE 140.

Theodoret, Eccles. Hist. book V. ch. 4.*

"That Diodorus whom I have before mentioned, who, in a most difficult tempestuous sea, preserved the ship of the church **un-WHELMED** (**un-BAPTIZED**), holy Meletius constituted pastor of Tarsus.

* Born 393 (made Bishop of Cyrrhus 423) after Christ.

EXAMPLE 141.

Basil (the Great), Discourse on the martyr Julitta, IV.*

"As a pilot, skillful and undisturbed through much experience in sailing, preserving the soul erect and **un-WHELMED** (**un-BAPTIZED**), and high above every storm."

* See the remark on Examples 79, 80.

GREEK TEXT.

Ejusdem Hom. de Jobi patientia et virtute (Vol. XII. p. 347).

Κὰν ἐν ἀθυμίᾳ ἦς, πρὸς αὐτὸν κατάφευγε· κὰν ἐν πλούτῳ, τὸ φάρμακον ἐντεῦθεν λάμβανε. ὥστε μήτε πτωχεία βαπτισθῆναι, μήτε πλούτῳ φυσηθῆναι.

Theodoreti Eccles. Hist. lib. V. ch. 4 (ed. Simond, Vol. III. p. 708).

Ὁ δὲ θεῖος Μελέτιος Διόδωρον ἐκείνον, οὗ καὶ πρόσθεν ἐμνήσθην, τὸν ἐν τῷ παγχαλέπῳ κλύδωνι ἀβάπτιστον τὸ τῆς ἐκκλησίας διασώσαντα σκάφος, Ταρσέων κατέστησε ποιμένα.

Basili Magni Hom. in Martyrem Julittam, IV. (ed. Garnier, Vol. II. p. 37).

Ὡσπέρ τις κυβερνήτης σοφὸς καὶ ἀτάραχος ὑπὸ τῆς ἄγαν περὶ τὸν πλοῦν ἐμπειρίας, ὀρθὴν καὶ ἀβάπτιστον, καὶ παντὸς χειμῶνος ὑψηλοτέρα τὴν ψυχὴν διασώζων.

2. To overwhelm (figuratively) with an intoxicating liquor, or a stupefying drug, that takes full possession of one's powers, like a resistless flood; or (as the figure may sometimes be understood) to steep in, as by immersing in a liquid.¹

EXAMPLE 142.

Philo (the Jew), On a contemplative Life.*

"And I know some, who, when they become slightly intoxicated, before they are completely OVERWHELMED (BAPTIZED) provide, by contribution and tickets,† a carousal for the morrow; regarding the hope of the future revel as part of the present festivity."

Compare Basil (Example 95): "So also the souls of these are driven about beneath the waves, being WHELMED (BAPTIZED) with wine."

* See the remark on Example 136.

† Those who took part in a common entertainment contributed each his share of the expense, or gave a *ticket* to be presented afterward for payment.

EXAMPLE 143.

Plutarch, Banquet, book III. Question 8.*

"For of the slightly intoxicated only the intellect is disturb-

* See the remark on Example 53.

¹ So the word *steep* ("from the same root as *dip*, with *s* prefixed," *Worcester's Dict.*) is used figuratively in English.

GREEK TEXT.

Philonis Judæi de Vita contempl. (ed. Mangey, Vol. II. p. 478).

Οἶδα δέ τινας, οἱ, ἐπειδὰν ἀκροθώρακες γένωνται, πρὶν τελέως βαπτισθῆναι, εἰς τὴν ὑστεραίαν πότον ἐξ ἐπιδόσεως καὶ συμβολῶν προευτρεπιζομένους· μέρος ὑπολαμβάνοντας τῆς ἐν χερσὶν εὐφροσύνης εἶναι τὴν περὶ τῆς εἰς τὸ μέλλον μέθης ἐλπίδα.

Plut. Symp. lib. III. Quaest. 8 (ed. Wytténb. Vol. III. p. 675).

Τῶν γὰρ ἀκροθωράκων ἡ διάνοια μόνον τετάρακται, τὸ

ed; but the body is able to obey its impulses, being not yet OVERWHELMED (BAPTIZED)."

EXAMPLE 144.

The same Work, book VI. (Intro.). Timotheus, saying that those who sup with Plato (on simple and wholesome fare) enjoy themselves also on the following day, adds:

"For, truly, a great provision for a day of enjoyment is a happy temperament of the body, UN-WHELMED (UN-BAPTIZED) and unencumbered."

EXAMPLE 145.

The same writer, On the comparative skill of water and land animals, XXIII.

"So then, O Hercules, there is manifest stratagem, with guile; for the worthy man, himself sober as you see, purposely sets upon us while still affected with yesterday's debauch, and OVERWHELMED (BAPTIZED)."

EXAMPLE 146.

Plato, Banquet, ch. IV.* Complaining of the ill effects of an immoderate use of wine, the speaker says:

* See the remark on Example 135.

GREEK TEXT.

δὲ σῶμα ταῖς ὀρμαῖς ἐξυπηρετεῖν δύνатаι, μήπω βεβαπτισμένον.

Ejusdem lib. VI. Procem. (ed. Wyttēnb. Vol. III. p. 816).

Μέγα γὰρ ὡς ἀληθῶς εὐημερίας ἐφόδιον εὐκρασία σώματος ἀβαπτίστου καὶ ἐλαφροῦ.

Ejusd. de sollertia animal., XXIII. (ed. Wyttēnb. Vol. IV. p. 956).

Ἐνέδρα μὲν οὖν, ᾧ Ἡρακλέων, σὺν δόλῳ καταφανής· κραιπαλῶσι γὰρ ἔτι τὸ χθιζὼν καὶ βεβαπτισμένοις νήφων, ὡς ὀρᾶς, ὁ γενναῖος ἐκ παρασκευῆς ἐπιτίθεται.

"For I myself am one of those who yesterday were OVERWHELMED (BAPTIZED)."

In this use, the Greek word corresponds to the English *drench*.* So *Shakesp Macb. i. 7* (speaking of the "spongy officers," plied "with wine and wassel"),

"When in swinish sleep

Their drenched natures lie."

* "Icelandic *dreckia*, to plunge in water; Swedish *dränca*, same sense, also to drown" (*Wedgewood, Dict. of Eng. Etymology*).

EXAMPLE 147.

Athenæus,* *Philosopher's Banquet*, book V. ch. 64. /

"You seem to me, O guests, to be strangely flooded with vehement words, and WHELMED (BAPTIZED) with undiluted wine.

'For a man taking draughts of wine, as a horse does of water, talks like a Scythian, not knowing even *koppa*;† and he lies speechless, plunged in the cask.'

* Beginning of the third century after Christ.

† A Greek numerical sign.

GREEK TEXT.

Platonis Sympos. c. IV. (ed. Stallb. Vol. I. p. 25).

Καὶ γὰρ αὐτός εἰμι τῶν χθὲς βεβαπτισμένων.

Athenæi Deipnosoph. lib. V. c. 64 (ed. Dindorf, Vol. I. p. 481).

Δοκεῖτέ μοι, ἄνδρες δαιτυμόνες, σφοδροῖς κατηντλήσθαι λόγοις παρὰ προσδοκίαν βεβαπτίσθαι τε τῷ ἀκράτῳ.

Ἀνὴρ γὰρ ἔλκων οἶνον ὥς ὕδωρ ἵππος

Σκυθιστὶ φωνεῖ, οὐδὲ κόππα γινώσκων.

κεῖται δ' ἀναυδος ἐν πίθῳ κολυμβήσας.²

¹ Vino obrutorum (*Ast, Lex. Plat.*).

² Ἐν πίθῳ κολυμβήσας jocosely dicitur, qui se mero ingurgitavit, quasi qui ipsi dolio sese immersisset (*Schweigh.*).

EXAMPLE 148.

Lucian, Bacchus, VII.* Speaking of the fabled fountain of Silenus, and its effects on the old men who drink of it, he says:

"When an old man drinks, and Silenus takes possession of him, immediately he is mute for some time, and seems like one heavy-headed and **WHELMED** (**BAPTIZED**)."

* See the remark on Example 28.

EXAMPLE 149.

Conon, Narration L.* Describing how Thebe destroyed her husband (Alexander, tyrant of Phæræ), to prevent his meditated murder of herself and her three brothers, he says:

"And Thebe, learning the purpose [of Alexander], gave daggers to the brothers, and urged them to be ready for the slaughter; and having **WHELMED** (**BAPTIZED**) Alexander with much wine and put him to sleep, she sends out the guards of the bed-chamber, under pretense of taking a bath, and called the brothers to the deed."

* About the beginning of the Christian era.

GREEK TEXT.

Luciani Bacchi VII. (ed. Lehmann, Vol. VII. p. 298).

Ἐπειδὴν πῖν ὁ γέρων, καὶ κατάσχη αὐτὸν ὁ Σιληνὸς, αὐτίκα ἐπιπολὺ ἄφωνός ἐστι, καὶ καρηβαροῦντι καὶ βεβαπτισμένῳ ἔοικε.

Cononis Narrat. L. (Script. poet. hist. Gr., ed. Westermann, p. 150).

Θήβη δὲ τὸ βούλευμα μαθοῦσα, τοῖς μὲν ἀδελφοῖς ἐγχειρίδια δοῦσα παρασκευάζεσθαι πρὸς τὴν σφαγὴν παρεκάλει, οἶνῳ δὲ πολλῷ Ἀλέξανδρον βαπτίσασα καὶ κατευνάσασα ἐκπέμπει τοὺς τοῦ θαλάμου φύλακας προφάσει ὡς λουτροῖς χρησομένη, καὶ τοὺς ἀδελφούς ἐπὶ τὸ ἔργον ἐκάλει.

EXAMPLE 150.

*Aristophon** (*Athenæus; Philosopher's Banquet, book IX. ch. 44*).
The servant-girl, describing the effect of a cup of wine given by
her master, says:

"Then WHELMING (BAPTIZING) potently, he set me free."

The sense is well given in Younge's free translation:

"And then, by steeping me completely in it,
He set me free."

* A Greek comic writer, beginning of the third century after Christ.

EXAMPLE 151.

Proclus, Chrestomathy, XVI.*

"And the IO-BACCHUS was sung at festivals and sacrifices
of Bacchus, IMBATHED (BAPTIZED) with much wantonness."

So Milton uses the corresponding English word: "And the sweet odor of the
returning gospel imbathe his soul with the fragrancy of heaven."

* Born 412 after Christ.

GREEK TEXT.

*Aristophon, Athen. Deipnosoph. lib. XI. c. 44 (ed. Dindorf, Vol. II.
p. 1057).*

Εἰτ' ἐλευθέραν ἀφῆκεν βαπτίσας ἑρρωμένως.

Procli Chrestom. XVI. (ed. Gaisford, p. 384).

*"Ἦιδετο δὲ ὁ ΙΟΒΑΚΧΟΣ ἐν ἑορταῖς καὶ θυσίαις
Διονύσου, βεβαπτισμένος πολλῷ φρνάγματι."*

¹ Leg. omnino φρνάγματι. Natum mendum, ut innumera alia in Græcis Latini-
sque auctoribus, ex depravata pronunciandi consuetudine, qua η et ε et υ eodem
sono male efferuntur (*Schottus*).